THE LAWES of Drinking.

Will: Marshall. Sculpsit.

A Solemne Ioviall Disputation,
THEORETICKE and PRACTICKE;
briefely Shadowing
THE LAVV OF DRINKING;
Together, with the Solemnities and Controversies occurring:
Fully and freely discussed according to the
CIVILL LAVV.
WHICH,
By the permission, priviledge and authority, of that most Noble and famous order in the Vniversity of Goddesse POTINA;
DIONISIUS BACCHUS
Being then President, chiefe *Gossipper*, and most excellent *Governour*, BLASIUS MULTIBIBUS, aliàs DRINKMUCH,
A singular proficient and most qualifi'd *Graduate* in both the liberall Sciences of *Wine* and *Beare*;
In the Colledge of HILARITY, hath publikely expounded to his most approved and improved *Fellow-Pot-shots*;
Touching the houres before noone and after, usuall and lawfull.
We are to observe whether this may be, or how much of this is admitted to be in the society of men.
l. 38. *ff. De rebus crea.*
Faithfully rendred according to the originall Latine Copie.
OENOZΨTHOPOLIS.
At the Signe of Red-eyes.
CIↃ IↃ CXVII.

MVSEVM
BRITAN
NICVM

To his Mœonian HEBE, WILL. MEERE, his onely Pierian Pilote, at the SHIP in the OLD BAYLY.

WILL, though thou fill me ſpritely Nectar,
To make me ſtrong and ſtout as Hector;
Though by thy Mercurian wand,
Thou mak'ſt me thinke I *ſaile* by Land;
And by vertue of thy place,
To make Iambicks in my pace;
Though thou mak'ſt conceits to ſtreame
From thy Sparkeling Hippocrene;
Where each Muſe her meaſures fit,
Without pumping for more wit:
Yet, becauſe mine honeſt WILL,
Thou canſt not drinke as well as fill,
Whereas, my RAPH of BRAINEFORD's loath
But to be *Graduate* in them both,
I held it fit hees'd have the grace
To dive into a *Patrons* place.

Yet, doe I promise thee withall,
If thou this Error wilt recall,
And quite disclaime thy sober crime,
(A derogation to our time)
The next Impression shall be thine.

PALLADIUS PHOEBAEUS.

TO

To honeſt *Ralph* of *Brainford*.

RALPH, *I am not ignorant, how thou art wholly ignorant of Latin; wherefore, to ſatisfie thy requeſt, and requite thy many with-drawing-apron curteſies; I have heere returned thee,* The Lawes of Drinking, *(as to one ſufficiently enabled and qualified that way from thy youth up) in thy owne Mother tongue. For thy Father, he profeſt himſelfe a Scholler, having been long time a Colledge-Taylor, whereby he purchas'd many ſtoln ſhreads of Latine, both of* Pupill *and* Tutor. *Rendred it is in downright Pot Engliſh, Printed in Pot Paper, and directed to thee my honeſt* Ralph Pot. *Now, if having read it, then at any time diſtaſte it, all the better to reliſh it, burne Suger with it, that it may dye a ſweet death. Returne by this Bearer, the rates of your* Barbary *Sugar, Nutmegs, Mace, Cloves, with other your Materials at* Brainford. *For if they hold at too high a price, I meane to furniſh my* Port-Mantua *heere at* London, *before I viſit thee. Commend me to* Kit Brewſter, *and* Kate Boulſter, *with all the reſt of our kind* Goſſips *and* Comaters, *thou knoweſt where.*

From, IT CVTS A FEATHER;
in SHEERE-LANE.

A preſident of binding any one Apprentiſe to the known Trade of the *Ivy-buſh*, or *Red-Lettice*; taken out of the ancient Regiſter-booke of *Potina*.

BE it knowne unto all men by theſe preſents, That I *Ralph Rednoſe* of Running-Spiggot in the Countie of Turne-Tap, Bowzer; am tide, and faſt bound unto *Francis Fiery-face*, in all-up-Carouſes; in twenty Pots ſterling; that is to ſay, not by the common Can or Jug now uſed; but by the ancient full top and good meaſure, according to the laudable cuſtome of the Red Lettice of *Nip-ſcalpe*: to the which ſaid paymēt well and truely to be made, I bind me, my heires, Ale-ſquires, Pot-companions, Lick-wimbles, Malt-wormes, Vine-fretters, and other faithfull Drunkards, firmely by theſe preſents: Dated the thirteenth of *ſcant-ſober*; and Sealed with, O I am ſicke and delivered with a Bowle and a Broome! in the preſence of the Oſtler, the Tapſter, and the Chamberlaine.

To

To all People.

NOt drinke? 'tis ſinne. Potina, cheerefull ever,
Of Trojan race, grac'd by thy ſweet endevour,
Pots, Pottles, Galons, to their Centre ſeeke;
Out-beard the Perſian, and the merry Greeke.
What, by what Law, where, why, and when to drinke;
Davus or 's Maſter, ſitter as we thinke;
What ſtrength's in drinke when it invades the pate;
How ſoone a Freſhman may be Graduate;
Our Pen relates: Now, may we ſafely uſe it,
When th' Governeſſe of Goſſips doth carouſe it.
Now with your eyes, mouthes, eares, and every ſenſe,
Conceive how you may drinke without offence;
How you may beare your drinke, and ſo prevaile,
That though ſome fall, your braines may never faile.

Oenopota Vandunk, German.

A Carouse-Canto.

THe *Welshman* loves *Case-bobbie*,
The *French* a *Curtain-sermon*,
But I must Slash in *Balderdash*,
For I'm a true-bred *German*.

Cap a pe, let us welter, and bouze helter-skelter,
Tom-Tinker his *Tankard*, the *Fleming* his *Flagon*,
The *Irish Chough* his *Usquebough*,
The *Dutch-Fro* his *Slapdragon*.

OF THE LAW OF DRINKING.

Position 1.

THat Light of the Law admoniſheth us, [a] that ſome things are to bee daily and duely learned of us. Seeing then, that there is nothing, (ſo farre as I know) more familiarly practiſed, nothing more ſolemnely obſerved, than the Ceremonies of *Bacchus*; and fearing, leſt that might bee objected to us, wherein *Mutius* ſometimes oppoſed himſelfe to *Servius*: [b] That it was a ſhame for a *German* to be ignorant in the LAW OF DRINKING,

[a] *Paul. in l. legati 25. de liberat. legat.*

[b] *In l. neceſſarium. 2. §. Servius 43. ff. de orig. jur.*

wherein hee was daily converſant: I held it not amiſſe, to diſcuſſe ſome Obſervations as well *Theoreticke* as *Practicke* for their behoofe, who ſometimes deſire to apply or accommodate their mindes to the Court: whereby the ruder ſort may bee excited and exerciſed, and ſuch as are already ſufficiently inſtructed, might take occaſion of inquiring more exactly touching this buſineſſe.

2. *The beginning of this* Dionyſian feaſt, *that it is moſt ancient, is to all apparent.* Likewiſe, that the promiſcuous uſe of it is common to all Nations, is no leſſe manifeſt. Albeit, there was none in proceſſe of time which gave not precedencie to the *Germans* for their diligent and devout reverence and obſervance ſhewne to this God; which praiſe even to this day with applauſive hands, they peremptorily retaine and maintaine before all other Nations. To theſe, then, and their cuſtomes, ſhall this our preſent diſputation addreſſe it ſelfe; which nevertheleſſe, my deſire is principally to accommodate for practice of the Univerſitie.

3 The honour or reverence of this Deitie consisteth in eating and drinking. Drinking is a valiant combat or encounter with the pot. The LAW OF DRINKING is that which resulteth or ariseth from thence, comprehending the rites and solemnities thereof, and subinferring whatsoever may seeme convenient for one to performe unto another, according to the prescript of that Law.

4 I have ascribed the first cause to *antiquitie* it selfe. Secondarie causes are many, proceeding either from the *Liberalitie* of the Master himselfe, at whose charge these Potations are performed; or out of a certaine *Morall Civilitie*; and sometimes out of meere *Necessitie*.

5 This *Liberalitie* is occasioned either out of *pure affection*, as mutuall courtesies are shewne among friends for no other cause than meerely for friendship; or for *other Circumstances*. So as, the verie disposition of the aire sometimes giveth occasiou of retire from more serious studies, and cherishing *Bacchus*; which comes to passe, when there casually falleth any

cloudie or rainie weather; whereby the bodie becomes heavie, during which ſeaſon, if way be given to privacie, melancholly may bee eaſily ingendred: for prevention whereof, calling our friends or a knot of good-fellowes together, wee now and then goe and drinke. In like manner, when the Sunne growes too intemperately hot, ſo as the bodie becomes wearied, it is verie hard to addreſſe us to our ſtudies. It is good then to take a little liquor, whereby that heat may bee quenched, from which, while wee laboured or ſtudied, an occaſion of drinking ofttimes proceeded. Hence it may be demanded: *Whether it be expedient for any one to ſtudie during the dog-dayes?* VVhereto wee anſwer: That in the morning ſome ſmall time may bee imployed in ſtudie without danger, but after mid time of day, it cannot but bee hurtfull. For wee ſee how dogges at that time run mad, though they intend themſelves to no care or ſtudie at all. VVhereto doubtleſſe, reverend antiquitie had reſpect, when in ſome Univerſities and publique Schooles it ſuſpended all after-

noon

noone Lectures at that time. Likewiſe, the expected comming of ſome well-moneyed Carrier exacts this civill countrey cuſtome, who even for forme-ſake is to be ſaluted with ſome Potation. For upon their meeting they muſt drinke an health to their father, mother, and all their friendly benefactours, who uſe to ſend them gold for tokens; for others, they are not ſo much as thought of.

6 *For Civilitie*, this Potation muſt be now and then intended, and ſtudies interrupted, as if a friend invite us. For it were great incivilitie, and too importunate ſedulitie, not to reſerve ſome ſmall time to pleaſure a friend.

7 *Neceſſitie* bindeth them eſpecially who are *New-com'd freſh-men* unto the Univerſitie. For theſe, by the *Scorers* (as they terme them) are enforced to ſet before them ſo much wine and beere as ſhall ſuffice them, if their purſe ſtrings will extend ſo farre, otherwiſe they are to feele fiſty-cuffe Law. VVhich cuſtome, if it bee demanded whether it be reaſonable, or whether they may not lawfully and with a ſafe conſcience gather themſelves

A free diſcoverie of Scoriſts or Scorers.

ſelves together and make head againſt theſe *Scorers*; wee abſolutely deny it, and affirme that neither of theſe may bee done lawfully. For theſe directly incurre the breach of the principles of our Lawes, which command civilitie, but inhibit injurie. If men hate theeves and robbers, who can commend theſe? To what end was that Edict enacted, *for feare of bodily harme*? To what end that Interdict, *Whereſoever*, &c? If our Lawes doe not trench upon ſuch as theſe forcible aſſailants? But touching this fact and cuſtome of the place, what prerogative it may obtaine, ſee that famous diſputation of *Law* and *Nature*. *Pœnal. Prætor.*

8 The *matter* is *Wine* and *Beere*: either whereof in reſpect of their inherent qualities is much different; neither is it to be doubted, if you demand touching the excellencie of them, but that wine farre exceedeth beere. Yet in their kindes, both being conſidered, whether of their goodneſſe ſurpaſſeth the other, it is not for one man to judge: for touching this ſubject, as many heads, ſo many opinions, which may hence appeare, ſeeing many may

be found, who even prefer milk before the excellenteſt wine. For my palate the **Roſtich, Hamburge, Danſcher Dubbelt Bier, Preuſſingt, Brimſchwiegeſche Humme, Kniſenacl, Hannoverſch Bronhan, Engeliſche bier, Serveſter, Torger,** doth better reliſh me than **Kucluel, Buffel, Kaſtrum, Klatſche**; yea, I doe more highly prize the Lacedemonian and pure Rheniſh wine, as **Klingenberger, Muſcateller, Rephs, Hambacher, Malvaſier, Peter Simens, Allefante, Kielsfelder, Nothalter, Bacharacher,** than all the French and Heſiacke wines.

These proper words were thought fit by the TRANSLATOR to bee rendred in their owne native *Dialect* and *Letter.*

The *forme* of *drinking* is diſcerned by the meaſures that are drunk; which are either *totall* or *partiall*. *Totall* are when all is drunke up; and that is either *continuately*, or *diſcontinuately*. *Continuately*, when at one draught the whole pot is emptied. And that is performed either *florically*, or *hauſtically*. It is drunke *florically*, when the mouth of the pot cloſeth about the lips, and at one gulp the drinke goes downe into the throat, the reflection or refluxion whereof ſendeth forth

9

ſome little bubbles, which our countrey-men call *flowers*. *Hauſtically*, when after the uſuall manner all is drunke up without taking breath.

10 For which cauſe, doubtleſſe, it came; That if any one ſhould begin to drinke a cup after the *Floricall* order, and perchance one amongſt all the reſt could not performe the ſame (for it is not for all to arrive at *Corinth*) *What ſhould bee done in this caſe?* [c] None was to be bound to an impoſſibilitie. For it ſufficeth everie one to have ſhewne their diligence and beſt endevour, [d] according to their abilitie and meaſure.

[c] *C. Nemo. 6. De R. l. in 6.*

[d] *L. Quod Nerva, 32. ff. de poſit.*

But what if he be not able to drinke it off hauſtically? That is a [e] great fault, not to know that which all obſerve. VVhich is aptly compared to a [f] ſolecifme or fallacie: and conſequently admits no excuſe. Let him drinke therefore till his eyes water.

11

[e] *L. Late 223. ff. D. V. S.*

[f] *L. 1. §. 1. ff. Si mens falſ. mod. dix.*

12 *What if, without acknowledgement of his owne diſabilitie, he begin to drink it off Florically, but is not able to performe it: what is the Law?* He ought to beginne afreſh: for hee [g] ought not to affect, much leſſe to attempt

[g] *L. idem 8. §. 1. ad L. Aquil.*

that

that whereof hee is ignorant.

13 Seeing that theſe rules are to bee ſtrictly obſerved: *Whether may not a maid ſitting neere him, helpe him a little, or no?* I ſay ſhe may: for our [h] *Prætor* or Governor winks at ſmall faults.

[h] *L. 4. ff. De integ. reſtitit.*

14 *But what if ſhe drinke deepe?* Then we deny it; for this might ſubtilly invert the *Law*, which ſuffers no [i] circumvention.

[i] *L. Iura 3. cum ſeq. ff. De LL.*

15 *May not the ſame be granted in an old woman?* No, we deny it; for theſe old Beldams uſe to take long ſobs and rifts, and to ſpill more than is fitting. Moreover, many hurtfull humors lye rotting in their crazy and reſty bodies, which ought to diſſwade any one to ſuffer theſe to partake with them in their Cups.

16 *Theſe cups proceed either in order, or out of order. In order*, when no perſon tranſgreſſeth or drinkes out of courſe, but the cup goes round according to their manner of ſitting; and this we call an HEALTH-CVP: becauſe in our wiſhing or confirming of any ones health, bare headed and ſtanding, it is performed by all the company. Whence it may be demanded,

Whe-

Whether this be lawfull? whereto wee anſwer, that the end, ſurely, is good, but the *intermediats* not altogether ſo convenient: for who knowes not how many there be, who in theſe HEALTH-CVPS, intending the health of another, impaire their owne? So as it is manifeſt, that they are harmefull unto themſelves, and that they violate the law of Nature it ſelfe, which [k] dictates unto them to be ſo uſefull unto others, that they become not prejudiciall to themſelves. And as our *Legiſts* ſay, The ordinance of charity beginneth with it ſelfe. Yet is this much uſed in every place, but eſpecially in Princes courts.

[k] *L. 2. §. 5. in f. ff. De aq. & aq. pluv. arc. l. 6. C. De Servit. & aq.*

17

Hence ariſeth a doubt: *Whether we may drinke the Popes health?* Let him drinke it that will, we doe not vouchſafe him any deſire of health, who wants the health of mind, and takes no courſe for the recovery of his health. He thirſteth after blood. What blood? He thirſteth after our ſoules, which if he carry along with him into hell, we may not ſafely queſtion him, [l] *Pope why doeſt thou this?*

The originall ſhowes it ſelfe too freely bitter and invective in this perſonall exception.

[l] *C. Papa 6. diſt. 40.*

18

Another queſtion hence enſueth: *Whe-*

Whether one may with modesty suffer his owne health to be drunke in his presence? So it is at this day usually observed, that he is to be held for no politian, who suffers not such honours to be done unto him. Yea, oft times it is held incivility, for any one to suffer the health of his neere kinsman to be begun without a ceremoniall protestation of indeered amity and affection. Yet it is by a more especiall charter granted to all *Lovers* and *Servants* of *Venus* to instill such wished healths as these, as sacrifices to the health of their pretty Ducklings, even in their presence: for these kind of healthes use to stirre in them fervorous desires, and to pierce their hearts and reines. Yea, so mightily are they inflamed with this amorous heat, that though the cup be never so great, so as scarce a * foure yeere old heyfer be able to drench it to the bottome, yet they without any difficulty at all can soake and sucke it ἐν τῷ νῦν, to a * nayle.

It is drunke *without order*, when the course or method of order is not observed, and that the Cup passeth on to whomsoever wee shall appoint. Which

* A familiar *German* phrase.

* Supernaculum.

Which may be done either *Simply*, or in a *ſingular ſenſe*. *Simply*, as when the Cup introduceth nothing but the very act of drinking, as moſt commonly is uſed. Heere a very ſubtile and intricate queſtion falleth pat upon us, which many men have not ſuffered their conceits to attaine unto, as if it ſprung from too deep a root; *Whether he who drinketh an health to his adverſary in this ſort, may be thought to have forgiven the wrong that was done him?*

And we aſſent to thoſe that affirme it: for ſeeing that ſuch like healths as theſe are to be performed with a certaine vowed deſire of their welfare or health, who can deny but the heat of revenge is quenched in him, who wiſheth nothing elſe than health unto us? whereto that [m] Inſtitution hath reſpect; *the action of injuries is at that inſtant to be aboliſhed, when with diſſimulation ſhadowed.*

[m] § *fin. Inſt Di-miur.*

Where our *Legiſts* note, that this uſeth to be done by reciprocal ſalutation, joyning of hands, ſociable and familiar converſation. They likewiſe teach, that by the foreſaid meanes, an injury once, and but once recalled to mind,

mind, is held to be ſecretly remitted, which moſt commonly is not received abſolutely, but with a certaine limitation, as if the quarrell be not long retained. Which I would have you to note for an uſefull caveat, whoſe cuſtome it is frequently to viſit publike Tavernes, that when you conceive any diſtaſte againſt another, you neither drinke to him, nor receive any ſuch curtſie from him, unleſſe you freely deſire reconciliation. Whence it is that we heare ſome men proteſt, when they are converſant at any feaſt with their enemies, that no occaſion of offence ſhould there be taken, of renewing any inbred diſguſt. **Daſs ſie ihm auffh eſſrecht eins bringen wollen.**

It ſheweth it ſelfe in a *ſingular ſenſe*, which they call a *Cup* of *brotherhood*; when any one, after the manner of infranchiſement, is choſen in ſolemne words for a brother: they commonly terme it **die Brüderſchaffe, oder auffin dntz drinteen.**

The uſuall or common manner of this adoption is after this ſort.

"SIR, *if I who am but a young man* "*ſhould not ſeeme altogether unworthy*

"*of*

What ceremonies are uſed in the Election & Creation of ſociacle Brotherhoods.

cc *of ſo high an honour, I could wiſh to*
cc *enter a league of* amity *and* Brotherhood *with you:* whereto the other makes anſwer; cc *Drinke a Gods name,*
cc *this ſhall be very acceptable unto mee.* Then he drinkes, and gives it to him that is to be adopted, where in the very inſtant act of reaching the Cup, theſe words are accuſtomably uſed: cc *N. N. is my name, by which name I*
cc *vow to doe whatſoever ſhall be*
cc *pleaſing unto you, and forbeare to doe*
cc *whatſoever ſhall be diſpleaſing: Yea,*
cc *in all points I will demeane my ſelfe as*
cc *becommeth a faithfull brother.* Whereto the other replies; cc *And I*
cc *will be the ſame in all things.* Soone after, having uſed ſome eare-whiſperings one to another, their mutuall requeſt is, that this *Brotherhood* may be ſtrengthened with mutuall viſitations.

This introduced *Brotherhood*, whereof I have here ſpoke, the *Civill Law* is wholly ignorant of, for none by their [n] *Law* can make a brother to himſelfe by adoption. For [o] adoption imitateth nature. Now it were againſt nature for one brother to beget another.

[n] *L. nec. ap. 7. C. De hæredit. inſtit.*
[o] *§ 4. Inſt. de Adopt.*

To-

21

Touching which particular, we are generally to inquire, *What kind of friendſhip it is that may ſeeme confirmed by this initiation of brotherhood ſolemnized in the Cup?* The wiſer ſort are of opinion, that ſuch a [p] *Brotherhood* can have no firmeneſſe nor conſtancy in it. And this is moſt true; for with no leſſe eaſe may it be diſſolved, than wherewith it was contracted. Which many times ſo fals out, that he who but this houre was ſuch an ones ſworne brother, next houre will fall to Cuffes one with another. Neither let this ſeeme ſtrange to any, for [q] the effect argueth the cauſe, wch as it preceded, ſo the event ſucceedeth. Now it is moſt certaine, that nothing can bee found ſtedfaſt in [r] drunkenneſſe, but that all things are done with violence. Whence it was, that one compared a drunkard to a Chariot without a Guide. Therefore, that friendſhip which is ratified in drunkenneſſe, cannot bee ſtedfaſt. Albeit, we ſee now and then an occaſion and confirmation of more ſtrict amity to be hence derived, and in proceſſe of time increaſed.

[p] *L. nihil. tam. ff. De R.I.*

[q] *L. 5. § 1. De adminiſt. tut.*

[r] *L. 11. § 2. ff. De pœn.*

Ad-

22

Admitting now this common *tenet* to ſtand, it will not be amiſſe to enquire, *Whether it be decent for a Senior Student to drinke himſelfe into the brotherhood of a* * *Freſhman*? Seeing, that birds of a feather uſe to flie together; whence it followeth, that he who knoweth not his owne worth, but preſumeth of the liberty of the Law, ſhould not undeſervedly be as a Freſhman accounted, becauſe to his owne derogation he with Freſhmen conſorted. Hereto may be added, that [f] Adoption implyeth the Law of Alliance. Now Alliants may be ſo neerely joyned, as they partake of one anothers blood. Wherefore he is held to have incorporated himſelfe, and as it were, to have drawne his pupillage from one originall root, who concludes theſe leagues of brotherhood with any inferiour Pupill. Neither is he unworthy of [t] degradation, being ſo cruell to himſelfe, as to neglect his fame, which goes hand in hand with his life.

23

Whether may not the ſame be affirmed touching any noble perſonage, that it might diſparage him to enter into any

* The word *pænalis* may beare Slave, Truant, School-boy, or Vaſſal, but moſt properly in this place Freſhman, Puny, or Pupill.

[f] *L. 23. De Adopt.*

[t] *L. 9. De Manum vindict.*

ſuch league of ſociety with a ſtudent of meane birth? Whereto we reply, in no caſe: ſeeing it is ſo far off from diſparaging the ſplendor of his Nobility, as rather it addes an ornament to his dignity. For proofe whereof, wee read how great Monarches have ſought the friendſhip of learned men; that being inſtructed by their counſell and learning, they might more happily ſit at the ſterne of ſtate, and governe their kingdomes. Yea, what if as great or greater priviledges be granted to[u] Students, as to Noble perſons? What if Students (eſpecially ſuch as apply themſelves to the ſtudy of the Law) may be admitted to aſpire to the height of Nobility? As may be inſtanced in * *Vlpianus*. Which Nobility being obtained by his owne proper worth, is held much more excellent than that which commeth by deſcent, according to that: *He is truely noble, whom his owne worth doth ennoble.*

For *wit* & *learning* are two Angels wings, By wch meane mē have ſoar'd to mighty things.

[u] *Auth. Habita. C. Ne fil. pro patre.*

* *In L. 7 De poſtul l. 8. f ff. De excuſ. tut.*

Whence alſo ariſeth this conſideration: *Whether it detracteth not from the honour of a Student to admit a Merchant to his brother?* Which at the firſt ſight we ſeeme to affirme, for the

24 The word here uſed for Merchant, is obſolete and out of uſe.

ſame reaſons which we uſed againſt a Pupill: yet we ſee the contrary determined in our Court: and the reaſon of this difference is; that a Pupill being ſubject to the diſpoſe of his Tutor, ſeemes to beare the ſtampe of ſervile infancy (in reſpect of his inferiour quality) though not by Law, yet by act, and is in a contrary *Predicament* with a Senior Student, being as an abortive, in whom the perfection of nature hath failed; whereas contrariwiſe, Merchants are in their quality perfect, and not ſo odious. Whereto likewiſe it may be added, that a Student cannot conveniently want theſe kinde of men by reaſon of meat and raiment. Wherefore I faithfully adviſe ſuch Students, as are of neceſſity conſtrained to uſe theſe mens helpe, that upon requeſt they admit them to their Brotherhood. For this is a buſineſſe of maine conſequence, both in exchanging, returning, and borrowing of money, and in keeping credit, if money be not preſent. I will relate unto you an example, which I heard ſomewhere to have happened. There was ſometimes a Merchant, who

who ſought to be admitted into the brotherhood of a Student; who told him, he could like it well, but it was not his uſe to admit of any one which was not of his Profeſſion or Order, to be his brother, unles he received from him ſome token or pledge of remembrance: The other rejoycing much in the offer of ſuch a brother, askt him what hee would have? whereto the Student anſwered, that a paire of ſilke ſtockings would pleaſe him, which he injoyn'd him to beſtow upon him. The Merchant conſented, and next day performed his promiſe. Now you ſee how this practiſe hath a golden mouth: Wherefore, it is better to qualifie a little the rigour of the Law, than too ſtrictly to obſerve it to our owne prejudice.

What doe you thinke of a maid: whether doth it not detract from her chaſtity, to enter into any ſuch league or ſociety with a young man? I doe heare that this is very uſually ſolemnized among Noble perſonages: Yea, and I underſtand that ſometimes that cuſtome deſcendeth unto others: Das ſie auff Schweſterſchafft oder herꝛziche trew

drinesen, but beware, I say, beware ye maids, so many of you as tender your chastity, least under pretence of brotherhood they draw you into their nets:

"The Fowlers pipe sounds sweet, while th' bird is caught.

And the title of a little sister, may be with small adoe changed into the title of a Curtezan.

"Stop then th' beginning,
Physicke comes too late,
"When the disease through time
growes desperate.

26 This *haustical* manner of drinking, is now and then varied by reason of some circumstances drawne either from the *Subject* of him that drinketh, or from the *difference* in drinking. By which meanes, many times healthes are drunke out of platters, all to be greazed with gobbets of flesh, reversions of fat and pottage; or oft-times they are drunke out of some of the housholds old hats, well peopled with footed vermin; or out of old shooes which some base Pesant hath worne to the bottome, are these unsavory healths many times soaked up

up, not without great loathing and checking of the ſtomacke; Yea, now & then it pleaſeth ſome to take their liquor out of Chamber-pots with the very lees or excrements of the Urine it ſelfe. But ſurely this cuſtome agreeeth better with hogs than Students: for whoſoever uſe this, are no better then dogges returning to their vomit; exceeding that beaſtly Clowne in many degrees, who tooke up ſome quantity of Muſcadine ſhed in the way, and comming home commanded that a ſecond table ſhould be ſpred for him and his family, to take their potation with it merrily. Neither is their incivility leſſe palpable, who throw Candles into their Cuppes; for it is written, *Drinke that which is liquid.* What ſhall I ſay of that Ruffian, who having throwne ſix ſalt Herrings into a tankard, waſhed them downe in his beere, and ſwallow'd them up whole? I could have given him ſomething of a ſofter filling, and which had no bones in it to have ſwallowed downe, which (perhaps) would have been fitter for him, and of more eaſie digeſtion.

27 I exclaime likewiſe, ſo often as I thinke of their madneſſe, who are not content to drinke their drinke, but they muſt eat up their glaſſe too; it were much better for them to have taken into their mouthes thoſe *Dew-flyes*, which newly fall from the backe of a great Cow, and to have taſted thoſe: for by that meanes, neither mouth nor bowels could ſuffer any danger in grinding. Whence it manifeſtly appeares, that any one may civilly refuſe ſuch as theſe unwonted and violent maner of healths, though another begins them.

28 *But what if wee be injoyned upon tearmes of honour?* **Ben Schelmſchelm deres nicht nachthur:** Neither then, do I ſay, are we bound unto them. For [x] ſuch things as prejudice piety, our healths ſafety, and are directly againſt the rules of civility, wee are not to imagine them to be done by us. Neither is a [y] window to be opened to uncivill converſation, but rather is the Province to be purged of all corruption. Neither is it lawfull for us to [z] tyrannize againſt our owne bodies: ſeeing none is [a] Lord over his owne members. The

[x] *L. 15. ff. de condit. inſtit.*

[y] *L. 13. de offic. præſ.*

[z] *Fin. §. 6. ff. de bon. eor. qui ant. ſent.*

[a] *L. 12. ff. ad L. Aquil.*

The *Act* it ſelfe of drinking is varried divers manner of wayes. I will alleage ſome few circumſtances: As for example, it pleaſeth ſome to lift up the glaſſe unto their mouth. Others hang downe their lippe, that they might drink with their heads inclining downward. Some joyne two Cups one upon another, and drinke them together. Others take not up the Cup in their hand, but enwreathe it in the crooke of their arme. There are, who ſet the glaſſe to their brow, that by little and little it might deſcend downe by their noſe as by a Conduit to their mouth; wherein ſuch men have a ſingular faculty above others, who are well nos'd, as having their noſes bending downe with a beake after the manner of a Parrets bill. 29

There be others, who have given proper names to theſe *healths*, in regard of thoſe apiſh geſtures and ceremonies therin uſed. As ſuch as theſe, **Curll, Durll, Puff,** whereof there be wonderfull ſolemnities or rather fantaſies: being a Cup in Latine, to which ſundry words are uſed in a fourefold health: As theſe, Das 30

Roſzlein vertauffen, Dem vnbetandten bringen. Or without, Tuck, without Schmuet, without Bartwisch: of the laſt whereof, if any one aske: *Whether one may drinke without* Bartwich, *who hath no beard?* It is anſwered, that lawfully hee may not doe it; for *privation* preſuppoſeth an *Habit.* Which ſubtilty, nevertheleſſe, is not obſerved in the Court.

31 Thus farre of Cuppes to be drunke *totally* and *continuately*; now are we to diſcourſe of *diſcontinuate healths*, ſuch as are *gratulatory* or *Greet-Cuppes*, Der Willkom. The uſe whereof is very familiar with Students, when at any time they encounter with a ſtrange gueſt, whom they never ſaw before, viſite their Studies: whom they ſalute with the greateſt Cuppe they can find, and an ample complementall Preface, as an argument of his moſt free welcome. *Which health whether any one may not lawfully refuſe or no, hath beene often queſtioned?* And the Negative commonly holds. For if every one be a [b] Monarch in his owne Study, and conſequently a Law within himſelfe; then to what end

[b] *L. 1. de conſtitt. ſec. l. 32 ff. de LL.*

ſhall

ſhall wee labour to oppoſe a cuſtome retaining the ſtrength of a Law? Yet, after any one ſhall bee welcommed with ſuch an health, upon his returne thither againe, he is not to be re-convented, unleſſe the Studie be changed: by which meanes, as if hee had got himſelfe a new plantation, the Student is to uſe new Lawes; ſeeing ſuch ſtatutes as theſe, are [c] locally confined, and no farther then to their proper place extended.

[c] *L. fin. de juris dict.*

This likewiſe is often debated: *Suppoſe that this cup bee not offered to any ſuch gueſt at his firſt comming, whether the maſter of the ſtudy may not be thought implicitely to have renounced this Law of offering, and to have freed his gueſt from the neceſſitie of drinking?* Surely, if the true intention and ſcope of this cup bee duly obſerved, we are directly to affirme the premiſes: albeit, the contrarie ſeeme to be more in uſe; for the maſter may reſerve unto himſelfe a more convenient time, ſeeing, whatſoever is in his owne abſolute power, is ſo farre from limitation freed, as it can by no [d] time be preſcribed.

[d] *L. 2. de vis pub.*

Thus

33

The Comrades Waſſal-cup.

Thus farre of *healths totall:* now it followes, that we treat of *healths partiall*, when the whole cup is not drunk but a part; to wit, when two or more doe partake of one glaſſe. Such as is that great *Humpa*, which they call **Des Romiſche Reiech**, the ſtrength whereof is not ſmall in overthrowing the ableſt men. So in divers places of *Lower Saxony*, foure doe drinke of one tankard full of wine or beere, yet ſo, as the three firſt doe onely drinke once, but the fourth alone ſwoupeth up all that remaineth: which forme of drinking is commonly called **Den Juchſzepffen.**

34

Note hence one verie ſingular obſervation, the practice whereof is worth gold, which I have ſometimes obſerved in an excellently well-governed Common-weale. Behold at one and the ſelfe-ſame table, how joyntly young men and maids doe uſually ſit in paires, as if they were Pigeons! Where wreathing their ring-fingers one in another, and taking a cup by the foot with both their hands, and joyning their bils, as it were together, they drinke one to another, and in the

end with a kiſſe, or ſome other fitting token, they ſeale this league. It were to be wiſhed that this ſolemnity were everie where in requeſt; for then might I ſafely ſweare, that our healths would goe downe with a better reliſh; but alas (for griefe) this cuſtome is cleare fallen off in moſt Courts, through the neglect or diſrepect of ſuch, as are wholly vnexperienced herein.

In this Tractate, I omit not that 35
uſefull and fruitfull article: *What is to be done, if where all drinke of one tankard, it ſo happen that one chance in his drinking to ſneeſe?* (which we ſee happen often when the liquour, leaving his wonted paſſage, drils backe thorow the noſe into the tankard.) VVe hold it not amiſſe, that he alone drink up all that remaineth, giving the tankard afterward to ſome youth to bee rinſed, and ſo goe on in their worke. For albeit, a chance ought to bee imputed to none for a fault; yet if it proceed from a precedent offence, it is to bee [e] expounded as a fact prepenſed. VVhich evidently appeareth to have happened in this verie caſe, which wee have

[e] *L. 5. §. 7. ff. Commod.*

have here propounded: for he ſhould either have drunke more moderately, or have pulled the cup from his mouth more ſpeedily.

36 *But what if hee will not drinke up his ſnuffes, and that in all humble ſort hee crave pardon?* Truly, it imports everie Common-wealth to ſee her [f] penalties duly inflicted: yet I ſhould thinke that even in equitie this might be remitted, and another tankard filled up to the brim, and given him to drinke: for wee are to [g] pardon him who in ſome ſort labours to redeeme his impaired eſteeme: eſpecially where ſeveritie may be [h] allayed with ſome attemperature of benignitie.

[f] *L. ſarcimus. &c. c. de pœn.*

[g] *L. 1 ff. de bon cor. qui ante ſent.*

[h] *L. 11. pr. ff. de pœn.*

37 The End and Effect of drinking is drunkenneſſe it ſelfe. The moſt expedite courſe moſt men deſire, but in the finding out thereof moſt Authors differ. VVithout all queſtion wine doth ſooner ſurpriſe the braine than beere; and by how much either of theſe is better, by ſo much be their operations ſtronger; but in this is the hinge of the queſtion turned: *Whether they are to drinke by little and little, or with a forcible gulpe?* And if ſo,

whether

whether any one is to bee urged with great healths, or to be (as it were) tilled on with lesser? Touching this, understand thus much: Those healths which streame downe with such force, have more strength in them, and doe sooner fill what passage soever is emptie: but if so be that the lower passage become stopped, or never so little straitned, they rebound and result backe with the selfe-same force wherewith they were powred in. For example, let a funnell bee set upon the top of a flaggon, by which unlesse you powre in your beere by little and little, the flaggon will receive but a little, for the most of it will be shed: so they, who standing, become loaden with drinking great healths, may grow so full, that putting your finger in their mouth, you may touch pure wine. But all this may be sooner distasted by this caveat: Take heed thou stand not out of thy distance, lest thou bee saluted with a *long letter*, and so the worke become effectlesse. Of the contrarie side, if the skirmish bee in small pots, an able practitioner (such as our Heroicke spirits be) will not value

lue their ſtrength a button; therefore of his owne accord, hee ſets them forward with pleaſure; till at laſt hee becomes ſo bewitched with their delight, *as neither foot nor wit can ſufficiently performe their office*, as the Comedian ſaith.

38 Seeing then, that all theſe inventions and projectments addreſſe themſelves to this *End*, that everie one may be brought to the height of drunkenneſſe; divers ſleights or ſtratagems are found out by gueſts, whereby they may avoid this eſtranging of their ſenſes; eſpecially, when the verie diſloyaltie of neighbours and thoſe they bring with them, is perceived in putting their owne glaſſes on them. *VVhich whether any one can doe with a good conſcience or no*, I aske? If it bee lawfull for any one to [i] circumvent another in contracts naturall, as it is lawfull: what cauſe is there, that we may not here doe the ſame, ſeeing that [k] Lawes are enacted for men vigilantly to obſerve them?

i *L. 22. ff. Locat.*

k *L. 24. ff. quæ in fraud. cred.*

39 So ſoone as gueſts have attained this *End*, they begin to treat of wonderfull things, and of all thoſe tumultuouſly;

tuously; There with clamours and jollities all places ring againe. Neither want they the noise of voices, with which the whole house resoundeth, such as these: Ich fuhr mich vbern Rhein, &c. Gunstigier Herr vnd guter, &c. Nachtbar Gottgebe euch ein guten, &c. *Bonum vinum post Martinum, &c.* Wir ein Schiffmit Wem, &c. Ye seth den Barclemmeher wol an seine, &c. Dertolle Hudt, &c. Ein Hirsch sprang aus den, &c. Es fuhr, es fuhr ein Bawr ins Holk, Alde mit seinem Roszlein, &c. Der kenel wol auff den Zaune, &c. Was wollen wir singen, &c. Hanselein mein Brunderl. *Bacchus is with us and with his tun.* And other such musicall aires. But these songs aforesaid are sung with voices generally joyning. Other songs likewise doe the rest use promiscuously to make and sing, which is verie pleasant to the hearer.

Whence we may be pleased to take occasion to see: *Whether any one sitting silently at a feast, and not able to joyne in consort of voices with the rest, may be conjectured thence to be a young Student,*

Student, as one who knowes not these Academicke Ceremonies? which is denied. For even he, who hath spent many yeares in the Universitie, may have buried himselfe so in learning, that verie seldome would hee reserve any time at all for these societies; or albeit he were sometimes conversant with them, yet could hee not exactly observe all ceremonies; for to retaine the memorie of all things is a [1] facultie divine not humane. So neither, contrariwise, is hee to bee esteemed a Student, who can keepe a formall consort in all these descants: for even the verie fresh-men now and then have more subtill and airie spirits, and can dive into these things, which are even unknowne to graver Students.

[1] L. 2. §. 14. C. de V. I. E.

41 Many times also there are bickerings in disputation, especially now when wine begins to worke with them: according to that verse:

When I'm drunke as any Rattin,
Then I rap out nought but Lattin.

And,

These fruitfull cups, whom have they not made learn'd?

But especially, such Novices as are but newly

newly freed from the the Schooles *ferula* doe highly pleaſe themſelves, and gracefully ſtroake their downie chins for want of a more formall beard, if they can but diſpute fruitleſly and frivolouſly (they ſuppoſe ſubtilly) at this publique feaſt, of *Ens & non Ens*, of the *quidditie* of that *Ens*, and of the notions, firſt and ſecond affections thereof, with ſuch deepe *Platonicke* myſteries as are of this kinde; thinking by this meanes to divert all ſuſpition with the increaſe of the hearers admiration, that they can bee freſhmen; for who dare ſo much as murter that ſuch admirable learning ſhould bee got in any vulgar place? But I know not how it comes to paſſe, our Students are of ſuch piercing ſight, and grave apprehenſion, as they can quickly diſcerne an Aſſe ſhrouded in a Lions skin without ſpectacles. Hence it is, that the captious concluſions of theſe punie diſputants are now & then reſolved into ſound cuffings. Neither are theſe underlings onely infected with this errour, but wee ſhall finde now and then ſome of our Students themſelves verie for-

ward to dispute, upon the least occasion offered. VVhere you would thinke you heard them addressing their arguments joyntly unto al *Papinians, Vlpians, Martians, Africans, Iulians*, and the whole ancient societie of *Civilians*. Neither will our Novices bee silent, but you would sweare that *Donellus, Cuiacius, Faber*, were all there living. * *Br. Bl. Iason* are enjoyned to leave the place. One would wonder what a traine of Legists, what a troope of reasons are alleaged. But returning to our argument; it is not altogether without danger to contest in words, when the disputation is in pots: An emptie belly drinketh willingly, neither can it fill it selfe with words. And what need is there of words, where there are reall testimonies of things, that is, of cups? which are so moving with some, that if they cannot overcome with words, they can supply it with stroakes, as I have many times observingly remembred. And rightly to; what doth *Saul* among the Prophets? For wee ought to intend our care upon this, that all things may bee done decently

*Three famous Civilians.

an

and ſeaſonably in our Common-weale, ſeeing all things are not convenient for all perſons, and at all times. Hee that will diſpute let him mount the chaire, whereto when hee hath climbed, many who promiſe golden mountaines, become more mute than fiſhes. Learne therefore to bridle your tongue, and to reſtraine your mouth when occaſion requires, reſerving your ſelves for a place more convenient: for ſo ſhall you incurre no danger, although you ſhould ſwell with the height of learning, ſo as your verie intrals were like to burſt, or that your teeth ſhould gnaſh one againſt another with the force of ſo great abundance of ſilenced learning.

Many men are of this condition, that when they are a little drunke, they ſtraight move occaſion of quarrell. *Whence many have laboured by what meanes this inſolencie of theirs might bee reſtrained:* The common opinion is, that ſilence ſhould be firſt enjoyned ſuch a quarrellous perſon, and if he will not hold his peace, then to uſe threats, but if the libertie of his tongue cannot bee reſtrained by

42

this meanes neither, then at the common charge he is to be cudgell'd, and ſent backe to the place from whence he came. And this manner of proceeding is according to Law; for evill is to be removed from the people, leſt it diſperſe further, ſeeing that one ſcabbed ſheepe may infect a whole flocke. Neither ought his beating joyned with expulſion appeare too rigorous unto any, for that no man is to be puniſhed [m] twice for one offence: for that [n] two-fold premonition aggravateth the offence: ſo as now, he is preſumed to have got a [o] cuſtome of offending, who deſiſteth not after twice admoniſhing.

[m] *Arg. l. 14. ff. de offic. præſ.*
[n] *L. 28. §. ff. de pœn.*
[o] *L. 3. C. de Epiſc. audient.*

43

Verie many when they are well drunke, are delighted in breaking windowes, razing and defacing houſhold ſtuffe: yea, wee have heard of ſome, who have throwne ovens out at windowes. VVhich * *Scoriſts* uſe attentively to obſerve in their viſitation of *Pupills*; with whom ſometimes they deale extremely, breaking, ſpoiling, and corrupting their Libraries. VVhence ariſeth no ſmall queſtion, *Whether ſuch a prejudice don*

* Theſe *Scoriſts* may bee properly termed, *The Puzies Scoliſts.*

vnto a punie-pupill or freſh-man may not be requited? Our *Scoriſts* commonly hold that it is not lawfull: becauſe, foraſmuch as concernes the Law of Students, theſe [p] Punies are to bee eſteemed as none, but, as it were, [q] dead in Law: for they are ſervants unto Students, and ought to obſerve their commands. In like ſort they affirme, that a Truant Pupill is a monſtrous birth; for whereas Nature purpoſed to have made a Student, ſhee was deceived, and brought forth a Truant. But a [r] monſter is not to be taken for a man, much leſſe for a Student. Moreover, they alleage that this correction is not done out of an evill minde, but for amendment and inſtruction, which is not to bee [s] reproved by Law. For Students are as Pupils maſters, towards whom it behoveth them to bee intentive and carefull, that they may learne ſuch cuſtomes of the Univerſitie, as might become unto them beneficiall and uſefull. For this cauſe, ſhould the verie eye of a Pupill bee ſtrucke out, yet were not this to bee preſumed as done of purpoſe to hurt him, but to diſcipline him. VVhich

[p] *L. quod attinet 32. ff. de R. I.*
[q] *L. antepen. d. t.*
[r] *L. 14. de ſtat. hom. l. oſtentum. 38. de V. S. l. 3. C. de poſth. hæred. inſtit.*
[s] *T, t. C. de emend. propinq.*

text, albeit it may seeme worthily opposed and refelled by them, forasmuch as in *Aquilia's* case there is a [t] place directly repugnant to it: yet have our Students an answer readie. replying, how that Law speaketh of such schollers as are tractable, and that towards such none of these violent remedies are to be applyed in their instruction. But when a Pupill growes rough and stubborne, then they stand in need of a sharper wedge, and must use no combe but a currie-combe. Albeit, how specious soever these objections may appeare, yet in point of Law the contrarie is truer: neither were it any hard taske (but that my desired brevitie dissuades mee) to answer all such allegations as have beene hitherto produced. But the maine ground of this question may seeme to receive small decision from hence, *viz.* to make it appeare, *whether a punie-pupil may enjoy the privilege of a senior Student?* Which is before denied. Albeit, with [u] common testimony it bee affirmed, and without [*] exception maintained. Wherefore, it shall not bee my purpose to annex ought unto the

[t] *L. 5. §. fin. ff. ad l. Aquil. l. 18. §. 2. ff. de pœn.*

[u] *In Auth. Habita. C. Ne fil pro patre.*

[*] *L. de pretio ff de public. in rem act. l. 1. §. ff. de præstat. d. leg.*

the text: But rather uſe ſome conve-
nient reaſon, whereby the ignorant
may bee grounded, being ſuch as are
newly come unto the Univerſitie, as
thoſe likewiſe whoſe gray haires have
made them Seniours in the Univerſi-
tie. VVherefore wee will [x] exclude
them from the diſpoſition of this
Law: foraſmuch as they confidently
affirme, that this Law extends it ſelfe
unto any one at his firſt comming to
the Univerſitie, albeit hee have attai-
ned no degree at all. Yea, which is
more than all this, [y] ſome to their pri-
vate obſcure ſchooles, uninfranchiſed
by his Majeſties prerogative royall,
doe attribute theſe privileges. Now
let any man judge, whether ſuch a pre-
judice ſuffered bee not to bee recom-
penced by determination of the
* Common Law; which if any one
deny that it appertaines not to Pu-
pils, may deny likewiſe the differenc-e
betwixt white and blacke. But this is
common Theoricke. In practice ſure-
ly, theſe poore Pupils (as they are of a
timorous nature) are eaſily to bee de-
terred by grinding of the teeth and
threats of theſe *Scoriſts*, from proſe-

[x] *Atque l* 32. *ad L. Aquila.*

[y] *Sl. auth.*

* Civill.

cuting their right, who, if they durſt but bring their cauſe to a judiciall hearing before a Magiſtrate, the violence of theſe *Scorifts* would not paſſe unpuniſhed.

44 It is wonderfull to ſee, how in ſuch a gulph of drunkenneſſe, extinguiſhing the uſe of reaſon and memorie, ſo ſound and retentive thoughts ſhould be entertained, which wee obſerve to bee moſt punctually performed by ſome of ours; who are not forgetfull of any treatie or diſcourſe offered, even then, when they caſt up their gobbets and goblets, and one gueſt requites another with like payment. *Wherefore it may bee doubted, whether this caſting in the preſence of many taſte not of ſome diſhonour?* The common opinion is that it doth not, being ſuch a neceſſarie conſequence as it cannot bee prevented. Farre bee it therefore, that gueſts ſhould bee angrie with him, but rather highly to rejoyce, as men triumphing in the atchievement of ſo great a victorie. Yea, to cauſe water to be brought to waſh his face, and never the leſſe to continue their company. Albeit (perchance) it

These youths would make ſharp Hawkes by meanes of their caſting: meane time thoſe Hoaſts are cruell Falconers, to make them pay for their caſting.

it were no hard thing to evince this, and confirme the contrary by Law, but it is very dangerous to assay or attempt ought against a common tenet.

Which opinion standing good: *Suppose this vomit be done in presence of Maids, whether doth it not bring with it some disgrace?* Yes surely, and this we may see daily practised: For as much as many to their griefe, have had experience hereof: being by this meanes estranged from their *Sweet-hearts* love. 45

Yea, I heard one sitting close by a yong maide, whom hee desperately loved, pittifully abused, called a swine, and throwne headlong from the Table, albeit hee had defiled no part of the Chamber, but had cast up all into his owne Hatte which hee had purposely set to his mouth. Which seemed very hard, when as every one may be a[z] moderator and arbitrator of his owne affaires. But thus the style of the Court observeth.

[z] *L. 1. Mandat.*

Neither are we to sweat lesse in the discussion of this particular: *Whether* 46

any

any one ſitting, amongſt maids, may with civility riſe to make water? Some thinke this to be very uncivill, and doe therefore inquire after divers reſtringent remedies to holde their water.

Others, who knowing nothing of any ſuch remedies by reſtraining nature, hold their water ſo long till very teares guſh out of their eyes. I have heard a pleaſant ſtory of a yong man, who being at a feaſt accõpanied with a ſort of yong maids, was at all hands ſo eagerly plyed with his Cuppes, as within ſhort time nature conſtrained him to make water: But holding it a point of incivility to riſe ſo quickely, he found a meanes to ſave his credit; which was by pulling out his yard and making water in his boots, which reached up to his belly, (for being at that time an horſeman he uſed ſuch.) Now while he practiſed this, in unhappy time a Cup was drunke to him out of courſe, by a yong maid, which as hee roſe up to receive, that ſhameleſſe thing burſt out, having till then laie hid under the table, and preſented it ſelfe to the faces of thoſe maides; which

which monſter was no ſooner eſpide, than they ſhreeked out aloud, no otherwiſe then Geeſe are wont to doe, ta, ta, ta, what a thing is this? *Wherefore leaſt the ſame tale might be applyed to us, never be ſo nicely ſqueamiſh, as to forbeare from performing the worke of Nature, which even Maids themſelves, be they never ſo ſubtile by Nature, cannot by ſweats evacuate. For albeit, this may ſeeme uncivill to ſome, yet better is it to prevent it in time, than to ſeeke [a] remedy when our fame is wounded. If this man had riſen timely, he had never incurred ſuch infamy.

*Conſider now I pray you what heart this poor wretch had!

[a] *Lib. 1. quando liceat. ſe un. fin. jud.*

But returning to this *vomit*: I perceive that this argument is not without contradiction: *Whether hee who by vomiting hath beſprinted the face or garment of another, may be ſued for an action of treſpaſſe, or freed as in L. Aquil. caſe?* And this is denyed: becauſe the [b] will and purpoſe diſtinguiſh offences. Now, he had no purpoſe to offend, being compelled by neceſſity to caſt, or elſe to burſt out his teeth. But in caſes of [c] neceſſity it is preſumed, that none doth it purpoſely. So as, it [d] con-

47

[b] *L. 53. ff. De furt.*

[c] *L. 18. De admi leg.*

[d] concernes every one to be acquainted with his condition, with whom he conſorts. Thus then wee conclude, that whoſoever ſhall become injured through his owne neglect, in any place limited for ſuch like exerciſes as theſe, he is to [c] impute the blame unto himſelfe.

[d] *L. 2. §. 43. De O. I. l. 19. ff. D. R. I.*

[c] *Arq. §. 3. Inſt. Ad L. Aquil.*

48

For as much as we fell before into diſcourſe of yong *maids*, this remarkable queſtion comes now to be treated of: *Whether or no yong maids may be ſafely converſant at ſuch meetings?* Surely, for as much as at theſe times we uſe to be light handed, beſtowing them here and there, and in every corner, and that ofttimes we goe aſtray like ſheepe, eſpecially if lights goe out (as it uſually happens) I would advice them not to be too confident of their owne ſtrength;

[cc] *The Snake lies hid and ſhrowded in the graſſe;*

Who, if ſhe fix her ſting in any one, ſhe ſpurts out her incurable venome, which is no ſooner received, then maides become conceived and ſwell ſo mightily, as no plaiſter, have it never ſo attractive a qualitie, can extract

that timpany: (I doe not ſpeake of thoſe who have the art of reſiſting, and know how to arme themſelves againſt all aſſaults). Let theſe good *Galatheans* likewiſe conſider, how glibbery a thing is this virginity, when [f] Some ſay it may be lickt of with a kiſſe. Let them underſtand alſo, and now and then more ſeriouſly examine that moſt hard [g] tenet of the *Popes*: *That God himſelfe cannot reſtore a Virgin once defiled.* From which, that other [h] *imperiall* poſition is not much different. All which, ſuppoſe not without grave and deliberate advice, to have been freſh in their memories, who, conſtantly reſolving to preſerve themſelves and their honour, have paſſionately burſt out into theſe invective and defenſive ſpeeches; *Pray Sir, let me be gone; your hand from under the table Sir; faire play above boord; Forbeare ſir to ſeeke what you cannot finde; Whup ſir, how many windes be there?* Or, like our yong Novices, *Are you there with your Beares ſir?* Weh leibe nicht, Achwie ſont einer doch, hozen auff, laſſens bleiben, iekt oder noch ehe, Iſt der Her

[f] *Dd. adl. 16. C. de donat. ant. nupt. per. text Illum.*

[g] *In C. ſi Paulus cauſa 32. q. 5.*

[h] *Imp. in l. un. l. cc de rapt. virg.*

Weake Oratory to fence the beſieged fort of Maids virginity.

Her auch honiſtch, Dieſe Wohe nicht, Meint ihr daſz ich eine Hurebin, vor wen ſehet ihr mich an, laſſet mich gehn, with other ſuch like diſdaine-full words.

49 Heere may it fitly be demanded: *Whether he, who after this ſort forcibly puts his hand into a maids boſome, may be ſued for a treſpaſſe?* Surely, if by a naked appeale, that is, by ſugred words onely he attempt her honour, he commits a treſpaſſe; as that [i] *Canon* inferres; for who will deny but that an action of treſpaſſe may bee hence grounded, if he will preciſely inſiſt on the ſubject of a wrong? Our very houſe being entred by force, is the preſident of a moſt apparant and abſolute wrong. Then much more muſt you needs confeſſe that nothing can be more injuriouſly offered, than breaking open the bolts of a maids virginitie. Doores and windowes may be repaired, but theſe bolts once weakned, can by no [k] Artiſt be reſtored.

[i] *L.13.§.19.20.22.ff.de injur.*

[k] *D.l.unc.de rapt.virg.*

50 *But what if this man ſhould ſee another, who had no right in her, priuily put in his hand, and that the maide ſhould*

con-

conceive no distaste thereat, may not he attempt the like without action of tresspasse? This question I doe not finde expresly decided, yet if I might safely conjecture, I should say; that her conniving or dissembling at this injury formerly done her, did imply a presumption of breach of chastity, so as there remained no place in her behalfe, for prosecuting this second injury: and this is strengthened with [1] authenticke opinions. As if any one should attempt a maid whoorishly attired, such an one cannot bee said to offend in this kind. Now, if the attire make any one suspicious (which our Schoole-divines tearme an inforcing reason, seeing every bird is knowne by her feather) how much more may wanton behaviour taxe her of lightnesse?

[1] *Ictus in l. 5. §. sed si quis 15. de injur.*

This coynesse aforesaid is not found in all, for some shew themselves a little more tractable. Which if their merry Comrades doe perceive, two or more of them are not ashamed to put their hands together under the Table: Whence this is sometimes heard: *Gip, are we met here so pat?* So simply and freely

51

freely doe theſe maides alwayes feele their vexation.

52 But what wonder is it if freſh-flouriſhing Damſels become uſually ſubject to harme, when experience ſheweth that maid-ſervants cannot be too wary at that time. For it is very well knowne, how ſome being well inflamed with liquor, have ruſhed downe headlong after theſe maidens into Cellars, purpoſely to repoſe with them, and now and then found that repoſe which they ſought; yea, uſuall obſervance ſheweth, how ſome have falne eagerly upon old women, and never left colling and kiſſing them. Now, if neither the foyle of a Kitchin-wench, nor the furrowed wrinckles of an old Chrone can poſſibly avert yong men from this fury, who will ſecure beautifull maides, or exempt them from perill? Seeing [m] nature affecteth the beſt objects, and alwayes addreſſeth her ſelfe to produce new formes. Which [n] inſtinct uſeth to be incorruptible.

This likewiſe ought to deter yong maids from this ſociety,; that if (perchance) they ſhould ſuffer any

[m] 2.F.F.34. §.2.

[n] §. *ſed naturalia. Inſt. De I.N. G. &c.*

53

thing to be imbezled from them, yet cant no action lawfully be commenced as in caſe of Felony. For it is written, He that loveth danger, ſhall periſh in it: And that [o] loſſe which any one ſuſtaineth through his owne default, hee ſeemeth not to ſuſtaine. Whereto alſo this may be applyed, that we [p] meaſure every offence by the diſpoſition of the offender. Now, a [q] Drunkard hath no purpoſe or diſpoſition to offend, ſeeing he is forced by a kind of violence to offend. Whence it is, that he is compared to a [r] *madman*, who is not to bee [ſ] puniſhed for his offence.

It pleaſeth us to looke yet a little further; Admit that this maid thus placed as an Owle amongſt Crowes, may be preſent at theſe meetings with yongmen; which were in this reſpect dangerous enough, for that [t] corrivallſhip ſtirreth up diſcord: ſo as every one would attempt to flye upon her and ſeaze on her; *to whoſe ſide ſhould ſhe be brought?* Truely, we are of opinion, that for as much as [u] old-age is to be reverenced, in regard whereof the * Elder is to be preferred

[o] *L. quod quis 103. ff. De R.I.*

[p] *L. 53. pr. ff. De furt.*

[q] *L. 11. §. 2. De pœn.*

[r] *Un. C. ſi quis imper mixed.*

[ſ] *L. 14. D: offic. Præſid.*

54

[t] *L. 7. 7 §. 20. inf. De legat. 2.*

[u] *L. 5. pr. ff. De jur. immunit.*

* *L. fin. De Fid. inſtrum.*

before the yonger, that deſervedly and in this place he is to enjoy this prerogative.

55 *But what if the maid rather fancy the yonger, and by ſome tokens, as by winkes and nods, treading of toes, wringing of hands (as yonglings are wont to doe) or ſome other ſignes ſhe expreſſe her affection?* Neither for all this doe I thinke it fitting that the elder ſhould give place to the yonger: for this is a tenet of the [x] publike law, from which no private covenant nor contract have any power to derogate. Yea, whatſoever is attempted to defeat it, is [y] void and of no effect.

[x] *L. jus publ. 38. ff. De pact.*

[y] *L. 5. C. D. LL.*

56 *But ſuppoſe one of the yonger ſort be enamour'd of that maid?* We are to diſtinguiſh whether this inamoration be vulgar or matrimoniall; as in this caſe for reſpect of matrimony, for as much as it ſeemeth artificiall to [z] introduce immortality it ſelfe to mankind, he is to be placed next the maid: and that for avoyding of jealouſie, which may eaſily receive both ground and growth, if his *Sweet-heart* be ſet cloſe to another, who cheereth and cheriſheth her, ſports and jeſts with her:

[z] *N. 22. pr.*

her: for in this case, nothing of the written Law is to be reversed, howsoever the maid be assenting or dissenting thereto. Neither is this unjust, seeing the maide might have gone away, and afterwards privily called him to her whom she loved, where she might have kissed him till she had surfetted, and gone further too, if so disposed.

57 *But what if all these Comrades who meet at this feast, be of one age?* Then we hold it fitting that this difference bee determined by [a] Lots, which useth to be the composer of all controversies.

[a] *I. 3. pr. C. Communia de legat. § optionis 23. Instit: De legat.*

58 Hence may we be pleased to reflect upon a merry conceited doubt: *Whether or no a Student standing privately communing with a yong maid behind an arch, or in some by-corner, may be presumed to doe an unlawfull act?* I deny it. For when a [b] Clergie man embraceth a yong maid, it is to be thought that he doth this with a purpose to blesse her: But some have affirmed that it is not to be presumed that they pray *Pater noster*: wherefore from such a blessing, good Lord deliver us.

[b] *Gloss. in C. obsit. 14. 11. q. 3. perc. scripturis distinct. 96.*

59 Laſtly, we may likewiſe annex this: *For as much as we find many very apt to ſleepe in their Cups, is it requiſite for the maſter of the houſe where they then remaine, to remit them this, and cauſe them to ſtay all night?* I doe utterly diſſwade him from it, unleſſe the next day after he intend to renue his feaſt. For there is none that can poſſibly be ſo uncivill, as ſo ſoone as the Sunne riſeth, not to prepare ſome ſpice, or diſtilled water, or ſome other breake faſt for their gueſts, purpoſely to repell crudities from the ſtomacke. Yea rather, it fals out many times that the gueſts themſelves prevent their invitors curteſie, in calling for a peece of ſalt Herring, or longing for ſome one morſell or other of a bak't Pudding, or any other like dainty that they might finger. Others complaine of an intollerable thirſt, ſo as their very tongues cleave to the roofe of their mouthes. Wherefore they make a ſerious queſt of inquiry, ſeeking whether any of yeſternights liquor were left.

Which be it what it will bee, they crave it may be reached them, rather

rather then be any longer ſo tormented with thirſt.

What ſhall the maſter doe in this caſe? for credit-ſake he muſt beſtow ſomething, leaſt the niggardlineſſe of *Demeas* in *Ference* be objected againſt him. Which if he doe, by no device ſhall he be rid of them for all that day; but praiſing the bounty of their maſter, and goodneſſe of his beere, they will admire him, proteſting that they could never have beleeved that all things could poſſibly ſo well agree with their ſtomacks after ſuch exceſſive riot. Wherefore they perſwade one another, there to ſet their reſt, binding themſelves upon paine of diſhonour, not to budge a foot thence. And ſo this day is likewiſe ſpent, not without many detriments to his purſe. [c] Beware therefore how you invite.

[c] *L.2.C.de furt.*

You may now ſeeme to aske of me, *How our Students imploy the next day after their ſolemnization of theſe feaſts of Bacchus? Or how they ſtand affected?* I will relate their courſe briefly but truely. They lie ſnorting to midtime of day, afterwards awak't, their

60

heads begin to ake, being heavy and muddy, and unfit for any imployment. Their eyes looke hollow, ruddy, and cloudy. Their mouthes furred and filthy; and closed up with gobbets which retaine a taste of their last dayes vomit. Their garments are torne, and every where soyled with filth, like a swine that had wallowed in most filthy puddles. Lying thus in their beds, for the space of an houre or more, they bethinke them of what they did the last day; if they have any to talke withall, they renew to one anothers memory what hapned, what well seasoned conceits, how strongly and stiffely every one bore himselfe in his drinke, who got the victory, to whom they attribute highest praise. He at whose charge all these things were done, recollects the selfe-same with himselfe, rejoycing that his guests were so soundly drunke when they departed. Albeit, now and then he is not of so smooth and cleare a forehead, but rising and entring into his Study, and finding all things out of order, he fetcheth a deepe sigh after great CORNELIUS, and looking

king into his purſe, he findes it empty without one crumme of comfort. Where leaning his head a little upon his Deske, he bethinketh him by what meanes he may repaire this breach in his fathers account, and propoſing to himſelfe objections of doubting and deciding, he concludes in the end, that he muſt coyne ſome handſome lye or other, purpoſely to gull his father, by ſaying that this expence was beſtowed on *Phyſitians*, *Apothecaries*, or *Bookes*. Being reſolved of this courſe, the furrowes of his forehead are ſmoothed and diſſembled, albeit, ſomthing as yet doth inwardly diſtemper him: and this is for the reproach of others, which is ever moſt certaine, when they ſee any one playing CORNELIUS. All this day is there no time reſerved either for ſowing, or reaping, but either for playing, or for recreation ſake of walking without the gate; in the end, when the third day comes he returnes to his Study. Let none therefore reſort to theſe *Potations*, who will not beſtow two dayes in them. In which reſpect, I do adviſe thoſe principally who have

preſent occaſions of imployment in hand, to uſe all cautelous circumſpection herein: for whoſoever ſhall admit of the [d] antecedent, muſt likewiſe admit of the conſequent.

[d] *L.56.ff. de procur.*

And let thus much ſuffice for our expreſſion at this time. And whereas *Cicero* ſaith, that nothing can be found out and perfected at one and the ſelfe-ſame time, and ſo according to that [e] Imperiall Poſition, *Hee who accurately amends any worke, deſerves more praiſe then he that firſt made it: Therefore I ſubmit theſe Collections to publicke cenſure, craving pardon if ought be amiſſe, but reſerving to my ſelfe a power of abridging and correcting whatſoever hath beene heere diſcourſed or diſcuſſed.*

[e] *In l.1 §.6.C. De V.I.E.*

CO-

COROLLARIES.

ADDITIONS.

Whether this effeminate dalliance which is in Cuppes, inferre arguments of love in our Student?

THe common sort of people interpret this as an argument of love, and that Matrimoniall: For they say, Er hat mit ihr geleffelt, Ergo ist er ihr Schatz. But rashly is this concluded. For this question or interpretation, seeing it is touching matter of [f] facts which may deceive even the wisest, we cannot certainly determine any thing, being varied according to the circumstances thereto conducing, the least whereof [g] usually includeth another Law. Experience sheweth this, that oftimes *Students* in their Cups have given those willing Wenches Dove-like kisses, which next day they would not so much as vouchsafe

[f] *L.2.ff.De l. & f. ignor.*

[g] *L.aut. salsaff. De pen.l.Prædius §.1.ff.De incend. ruin.naus.*

h 24. Disput.

safe to looke upon. That h *Thesis* confirmes this sentence. **Bender Leffelen, Gaberselten geschichte es, Daſz diſz Gift ins Herts dringet, darumb bleibet es am meisten aussen ander Leber, Arm, Munde, Zunge vnd Augen Fleben.** Also the Corollary of that first disputation. **Es ist nicht notig daſz aus einer Dessleh fluchs Hochzeit werde.** Yea, that Student should be accounted for a foole, and should offend against the authority of i Law, who despised a maidens love presented unto him, which he himselfe sometimes desired to enjoy. We are therefore to say, seeing Nature her self ordaineth a certaine affinity betwixt us, which is no other than a k naturall affinity to all mankind, (whereof *Cicero* in his *Offices*, disputeth gravely (that this *dalliance* or outward profession of love, rather proceedeth from a worke of piety, charity, and compassion, than any singular or ardent affection.

i *Tit. ff. quod quisque jur- in alt. stat. ut ipſ.*

k *l. 3 ff De I. & I. Cic. in off.*

Seeing there is nothing more vehement than the fury of love, which perfect Philosophy adviseth us so to restraine, as we likewise refraine all concupis-

cupiſcence riſing and raging in us, as the Emperour [l] *Iuſtin.* ſaith: We may hence take occaſion to aske this queſtion: *Whether a maide through the vehement love wherewith ſhe is taken, giving way to her Lover to enjoy her, be a baſe or infamous ſtrumpet, and conſequently offend?* In reſolution of which queſtion, We ſubſcribe to that moſt eminent Civilian [m] *Menochius* who denyeth it. For ſhe is ſaid to be a ſtrumpet, [n] who becomes an hireling for gaine. [o] Who proſtitutes her ſelfe to the luſt of many. Alſo, [p] whoſe honour is ſet at publike * ſale. But our maid is no hireling for gaine, but through force of love, which is even hotter than fire, is ſhe compelled to give way to her Lover to enjoy her. Now, ſhe [q] who by compulſion proſtitutes her ſelfe is no ſtrumpet, but of ſpotleſſe eſtimation: He [r] who obeyeth the command of his Superior, is not to be blamed: but ſhe that is taken with love, becomes a ſervant to her Love: for ſo ſaith *Propertius*:

Love h'as no freedome what it would to doe,

[l] *In Novell. 74. c. 4.*

[m] *Lib. 2. A. I. L. Caſ 3: 8. n. 3.*

[n] *l. Athletas. §ait Prætor. ff. De his qui not. infam. l. palam. §. non eſt ff. De R. N.*

[o] *Diſt. 34. c. 36. vidua.*

[p] *C. Meretrices 32. q. 4.*

* *Meretix a merendo artes mercitricis, mere ſunt tricæ.*

[q] *L. ſæ diff. 20. C. ad L. Iul. de Adult. 3.*

[r] *L. 15. damnum. 169. ff. De R. I.*

No

No man can love, and be a Freeman too.

It is likewise [r] proved, that love is a kind of madnesse, which *Plato* also confirmeth in his *Phad.* But a mad [t] man offendeth not: Therefore a [u] Maid offendeth not, being through love become a mad woman. Lastly, [*] hereto may be added, that *Copulation* by the *Civile Law* is lawfull; from which conjunction is borne a naturall sonne, who made legitimate by a subsequent marriage; [x] Differs not from the rest of his children lawfully begotten, but lineally partakes with them in their succession: insomuch as even in [y] freehold estates, he may succeed. Whereas, it is commonly holden, [z] that a bastard sprung from a mercinary birth, is infamous, neither can the mother thereof, be she never so noble, be admitted to succession. To conclude then, seeing the Emperour *Justin:* hath [a] granted many beneficiall priviledges to women for the weakenesse of their sexe, and incertainty of counsell, by a consequent argument drawn from the strength of the foresaid Lawes.

[r] *Exd. Nov. 4. 4.*

[t] *L. 12. ff. Ad. l. Corn. d. sic.*

[u] *Arg. d Nov. 74 c. 4.*

[*] *I. T ff. De concub.*

[x] *N. 89. c. 8.*

[y] *Gail. 2. obs. 141.*

[z] *L. 6. C. Ad. Sc. Orfician.*

[a] *L 3. ff. De constitut. Imp.*

Lawes, no infamy can in this case follow the woman: for *these benefits* of the *Emperour*, which proceed meerely from his royall Clemency, we ought to interpret them most fully.

Cornelius

Cornelius Vandunk his Character.

UNder *the Roſe* be it ſpoken, hee is better diſciplin'd in a *Pot* than a *Pike*. A very *ſous'd Gurnet* parboyl'd in Barley-broath till the next Vintage. Long Society h'as ſo belarded the breſt and skirts of his Doublet and Hoſe with teares of goodfellowſhip, as no *Armour of proofe* can be of ſtronger reſiſtance. Get him within the Partcloſes of a Taphouſe, and chafe him with ſtrong liquor, and you ſhall heare him talke as freely of the *States*, as if they were his *ſlaves*. Hee never ſhewes himſelfe mettall till then; when his head is the lighteſt, his ſpirit is the hotteſt. He is leaſt himſelfe when he is his owne man. Hee will neither trucke with you in market, nor contract with you in marriage, till the Pot h'as given you notice of your carriage. That very *Element*

makes

makes him the *wiſeſt*, which makes others *weakeſt*. You cannot better expreſſe your love, nor further ingage you in his life, then in deepe healthes, nor make him yours ſooner than in cloze of a reckoning, to call for a new ſhot. It is death to him, when hee heares, *what's to pay?* He holds *ſociety* a ſweet *Vocation*: but *ſobriety* the fuell of *Melancholly*. What a ſullen *Saturnine* he is, before he h'as got his mornings draught? which ſerves him for moſt part, from morne to night. Hee will hazzard his pate in any Pot incounter, wherein onely hee diſplayes his vallour: and herein to conquer, his higheſt honour. It were hard to baffall him at this weapon: for he knowes all his *Schoole-points*. Hee doth not much care if he accoaſt you at the firſt enterview with a *pentarchiall health* of the *five ſenſes*; and diſgorge his ſtomacke of them when he hath done. To drinke nicely, hee holds a derogation to good company: he will not conſent with him, who preferres the *credit* of his *Pate*, before the *cracking* of a *Pot*. He hugs his opinion for authemticke Phyloſophy, who

who held, that the world runnes on wheeles: for so it doth daily with him: meane time, he with his plump *Comrades*, wheeles into some blinde Cellar, which he and his merry Mates hold for the worlds Centre. Hee is a *true Blade*, yet he loves *corners*: which argues, he glories not in his *profession*, for he cares not how few eye him. *Pot* and *Pipe* are his *Nectar* and *Ambrosia*. It is wonderfull to observe how this barmie *Puffin* basted with foame and froath, flutters in his bottle Cave: how he boasts of his strength, when he h'as bid his wits farewell, and contracted with his legs not to budge a foot. There is no infirmity that troubles him so much as the *vertigo*, which makes all the world runne round againe: yet cannot he runne for a world. He is now for some sea or land service: yet can hardly see either. He purposes forthwith (but it were well that he took a nap first) to take in the *Straites*, which ambition he discovers in his *pace*, for the whole *Street* is too *strait* for him. He will *cast up* some *Sea plot* or other presently, for the *Banke-*

over-

overflow already: Give him Sea-roome, or he ſplits. What a ſtrength h'as *Nature* or *Cuſtome* beſtow'd on him? He is now putting forth for a *New Voyage*; and now playes mell pell upon your broadſide. How this *Herring* ſoakes his liquor, as if a perpetuall drought had ſeiz'd on his Liver! There is no Monument hee ſo highly admires, as that *great veſſell* of *Heidelberge*, which he holds a competent draught (and no more than competent) for any *Skinker* in *Europe*. He parallels *Dietolphs* honour, who was worthily knighted for drinking a great health of **Koſtich** beere, with the renowne of the *Nine Worthies*. All his *five ſenſes* are now reſolved into his *taſte*; which he preſerves better than himſelfe, for that he keepes, but himſelfe he looſeth. Hee will drinke himſelfe into the *Brotherhood* of a *Muſulman*, ſo he be a pot-companion: and will renownce his *faith* ſooner than his *profeſſion*. He is verily perſwaded, that he can play a *Waterman* on Land, when he h'as an Oare in his pate. *Fly Ducke!* how he friskes it like a fiſh, and opens his gils,

as if he lauguiſhed for want of water? Now hee ſwels in his throat, as if hee labour'd of a *Squinancie*, which hee inſtantly cures with a mollifying plaſter, his native countries ingredience beſt knowne to his phlegmaticke complexion, a moſt cordiall *Flapdragon*. Hee lives a conſtant ſedentarie life, making the *Cellar* his *Cell*. Beyond a table, or behinde a peece of decayed Arras he ſits mopping, as if hee were chewing the cud, or unrivetting ſome ſecret in Philoſophie. But ſure I am, hee is no *Peripateticke*, for hee cannot walke one *turne* to gaine an Empire. VVhen hee *ſtands* (which is rare) he preſents himſelfe to the halfe body, with as motionleſſe a poſture, as if hee were ſome pyramid, or picture. You cannot poſſibly doe him a greater diſcourteſie, than remember him laſt in the round: yet is he ſo thirſtie before the health come about againe, as he forgets that ever hee had it. In his Element of Liquor, he gives better approvement to the *Statute*, for *ſize*, than *ſtrength*. He wonders how thoſe *Epicures* could beſtow ſo much time, and ſo great coſt in their varietie of diſhes

diſhe[illegible]nd reſerve no invention for ſociable drinkings. VVhat an imperiall preſident would he give, were hee an Emperor! He conſtantly beſtowes the whole tribute of his time, either in his *Chamber* or *Cellar*: but a merrie evening makes the *latter* ſupply the roome of both. So powerfull is the ſtrength of habit, as his head akes, his heart faints, his ſpirit droopes, and his whole body ſuffers a ſenſible diſtemper, whenſoever he is not inſenſibly diſtempered with liquor. He that has liv'd to his time, is either a *Foole* or a *Phyſitian*; hee knowes what is beſt for himſelfe, which he obſerves as *religiouſly* as any *Pagan* in Chriſtendome. He little knowes how the day goes; but if it be too ſhort, the night muſt enlarge it. Some uſe tricks and devices, how to convey their liquor, or put their owne cup upon their Neighbour: but hee is none of thoſe *Ale-ſharks*; rather than he will ſpill his pot, he will ſpoile his pate. He ſcornes that any man ſhould be drunke before him, or in that *gentile* qualitie overbeare him. He is a moſt curious Inquiſitor & ſerious Surveyor of his pots:

if they come ſhort in filling, he verily thinkes they drill ſo much bloud from his veines. In revenge whereof (if his unweldy legs may aſpire to that height) he lends his Hoſteſſe a kicke, to make her more conſcionable in her meaſure. So long as hee is his owne man, he keepes a juſt accompt, in ſcoring everie dozen by unlooſing a button: but falling backe in his chaire, hee referres the reckoning to his Hoſteſſe and her unconſcionable chalke: which ſcores him on for ſleeping, though he drinke nothing. To defray this his neceſſarie expence, he will not ſticke now and then to turne cunning Mountebanke, and vend his balſams, oyles, waters, gums, perfumes, with other ſophiſticated ſtuffe, to his credulous Patients: till *Authoritie* ſtrip and whip him out of that profeſſion. There is no place to which he is more eſtranged, or can leſſe geographically deſcribe, than the inſide of a Church. He might reſerve ſome few houres for rules of a good life: ſeeing, hee never ſtudies controverſies, but holds them dangerous Quickſands, which hee with his weake Palfrey can never goe

thorow

thorow. Of all trades, the Shoomaker is leaſt beholden to him: one paire of ſhooes will ſerve him an age for all his journeyes. In briefe, would you have his journall? It is from a bed to a bench, and from thence to the place from whence he came, and ſo to his journeyes end. Or his true Anatomie? His *head* is a receptacle of catarrhs, a Lymbecke of crude humours; his *front* a flaming Creſſet, or a Beacon on ſome riſing Promontorie, giving warning to the coaſts about of combuſtions within; His *eyes* diſtilling Ceſternes, boyling with inflammations, and like fierie Meteors menacing ſome ominous preſage to his noſe; His *noſe* a Cordon of rubies, extracted from the quinteſſence of various liquors; His *belly*, like ſome artificiall penthouſe, over-ſhadowes his lower parts, or like a funnell with the mouth downeward, is ever powring ſome hydropticke humour into his legs. Hee could ſometimes have kept a tolerable *baſe* with the reſt of his baſe conſort, but a perpetuall hoarſneſſe has lately taken him, ſo as now he may be ſpar'd from

that labour, and ſupply that defect with ſome ſcurrilous humour. His long practice of the pot, has exempt him from being preſt a Souldier: hee has quite loſt the uſe of his ſtumps, how ſhould he then poſſibly keepe his march? Beſides, a ſmall armie of his condition would drie whole rivers: it is held therefore a point of policie, that hee ſhould rather bee *Couchant* than *Militarie*. Yet, if the *Switzer* bee commended for his valour, mee thinkes hee might vendicate to himſelfe ſome honour: you ſhall finde him where you left him, be it thicke or thin. Strange ſtratagems you ſhall heare from him, and all theſe the naturall iſſue of his braine; yet never to this day put in practice, becauſe the *Enginer* would never advance himſelfe in the field. His ſeere complexion, like a gammon of reſtie bacon, quickly gives that meſſe enough which eat with him. Civilitie is ſuch a ſtranger, as he will rather ſtarve than give ſuch an uncouth gueſt any harbour. For his ſtomacke, it is ſtrong not only in his repaſt, but in digeſting any diſgrace: keepe him company

and his valour will vaile to any injurie. He weares two terrible *Mouchato's*, pointed like two desperate *Stelletto's*; yet there is no great danger, onely they stand at defiance with his nose, which threatens speedy revenge, by sending forth cinderous exhalations to burne up that daring thicket. The height of his ambition (so short wing'd is this *Haggard*) is to shew a kinde of surly command to the inferiour vassals of a Tap-house: where he is onely in his kingdome: and herein hee expresseth an observing kinde of wisdome, in domineering over such, as he certainly knowes will have patience to endure his braves, and *Spaniel*-like fawne on him the more they are beat. Bread he holds a binder, which makes him take his lap without a tost: it is a poore belly that cannot warme his owne drinke. He holds no liquor can comparably have like relish, as when it comes fresh from the tap: he purposeth therefore to plant his *Lodge* neere the *Stand*, that hee may creepe sooner to his lodging. At some festivall time (for hee celebrates no feast otherwise) hee aspires to a Taverne,

where hee and his reeling Comrades *ſacke* their crazie ſconces: but *caſt* will not our CORNELIUS, if hee can hold, for hee rates *ſacke* at too precious eſteeme to beſtow on the kennell. This is one of the furtheſt journeyes he undertakes all his time, and ſo tedious it growes, as his *Supporters* faile him before hee get home. Yet if they faile him, and he fall under them, the *Watch* cannot take him for a *Night-walker*: No, hee could play the *Conſtables* part farre better, by *ſleeping* on a bench. Now he jogs homeward, but nere a whit the nearer: *Selingers round*, *Caranto's*, the *Canaries*, with a Miriad of medleyes, and other mixt meaſures (thogh he were never guiltie of any) ſo *enterfeare* his pace, as he may dance all the night o're in Mooneſhine. So ſcatteringly are hee and his *Bandites* disbanded, one would verily thinke that theſe diſperſed *Trojans* ſhould never meet; ſo farre is CORNELIUS ſtray'd from his mates, theſe mates from CORNELIUS. But no ſooner ſhines the next morning on them, and their late loſt ſenſes found them, than their former profeſſion muſt

And no wonder, for the ſigne of his Taverne is, *The worlds end.*

must be revived, their ancient acquaintance renewed, and their munition in battell array ranged. What wonderfull ſtories CORNELIUS relates of his laſt nights encounters! The manner, meaſure, number and order whereof hee remembers not, yet (ſo prompt is his invention) hee will not miſſe a circumſtance in his relation, purpoſely to inforce in the cloyed hearer an higher meaſure of compaſſion. But no paſſion weaves up ſo complete a Tragedy, whoſe tincture is not waſht off with the teares of good ſocietie. No paſſion lives long, that receives life from the pot. Yeſternights occurrents are attempered with merrie *Caranto's*. Each begins his *health*, which brings him to want that which he drinks. Our CORNELIUS is by this time growne deſperately pot-hardy. The huge HUMPA is trolled round, which he drinks with one wind, which Act he only holds worthy admiration. Farther he cannot go to gaine *America*. An unſociable ſlumber takes him, while his ſtaggering Complices ſupport him. Up they would have him, & withall beare him (if they could beare themſelves)

CORNELIUS Hoope.

themſelves) to his lodging. But who beares behind, who before, they know not, ſo miſerably are they ſurprized with the conceit of his death, who as uſeleſſy breathes, & moves as they that bemoane him. By this he comes to himſelfe, and with a *drunken hecup* ſo ſtartles his funerall followers, as they would fly from his *ſpirit*, if their *over-ſod fleſh* would give them leave. Their diſabilitie of removing makes them valiant againſt their will: They purpoſe to expoſtulate the cauſe with this CORNELIAN *Incubus*; while he, ready to remove their feare, requite their love, and performe the office of a true CORNELIAN, preſents himſelfe in his own native ſhape, reſalutes them with a reele, to confirme them that he is the ſame man ſtill. This Comicall *Cataſtrophe* proclaimes in their eares, and conveyes to their hearts a perpetuall *Iubile*; like Ivie they cling cloſe about CORNELIUS bulke, till ſleepe ſurprize them, oblivion divide them, and brave CORNELIUS guide them to his *Tub*: where we leave him to ſuch as love him, and would live with him.

FINIS.

Cornelius Vandunk

HIS SATYRE.

Drinke or be gone, the Cambridge Dolphin saies,
Drinke and be gone, is great *Cornelius* phrase.
'Slid what is here? judgement in scarlet clad.
The Roabe doth well; yet everie age more bad
Than other: spotlesse vertue now is sunke,
Or reeles i'th' street; wit, judgement, all are drunke.
No wise man 'mong you all; or one, or none,
Excepting him that sits like *stone* on *stone*;
A *Sage* of ample sconce, but shallow sense,
Who whilst he sleepes, lets justice slip from thence.
No sober creatures left, not one hath sense,
Excepting him that sits upon the bench,
Who oft lets justice slip, while he's asleepe,
And will not heare the wronged when they speake.
Jurors are turne-sicke too, for such a furie
Possesseth them, as ne're was knowne in *Iurie*.
Where one not greatly wise, nor greatly hartie
Chosen to trie a plea twixt part and partie,
With his weake fellowes that are then attendant,
Knowes not to die for't *Plaintiffe* from *Defendant*;
Jumbling their shallow sconces then together,
They hold it best to finde a plea for *neither*:

Or elſe a *ſpeciall verdict* forthwith to give,
Without the *Iudges* or the *Parties* leave.
Another riper farre in yeares than wit,
Is made a *Iuror*, and I pitie it:
For life and death, a wiſer man ſhould be
A *Fore-man* made, than ſuch an one as he.
To him th'Enditements are delivered,
By whom the reſt are ſoly governed:
Facts high and hainous! murders, witch-crafts, rapes,
High-way-men, Burglers, Pick-locks of mens ſtates
Are all preſented to this *wiſemans* view,
Yet one, and but one guiltie of the crew.
This man, ſaith one, though he a *Robber* be,
Wee'il ſave, for ſuch a *great man* ſpoke to me.
That my *kinde friend* ſpoke for who did this *rape*,
Though on my conſcience guiltie, he ſhall ſcape.
Another ſpeakes for one who had *ſhed blood*,
But muſt not dye, hee's of the *bro.ther-hood*.
Next for a *Burglar* ſpeakes, thus there is none,
But has a ready tongue to ſpeake for one.
While they are thus concluding, one ſtands by,
And ſayes, we ſhall be tax'd if no man dye,
The Judges will expect that we ſhould finde
One convict perſon; will you heare my minde?
Theſe hainous facts let them be ſet aſide,
Here's one who ſtole a ſheepe is to be tride,
An aged ore-worne wretchling, who doth wrong
The earth he treads on, and will dye ere long,
Let's hang him, *Sirs*, now when the reſt are ſpar'd,

For

For no man ſpoke for him that ere I heard.
This judgement tooke ſo well, as all agreed
He ſhould be hang'd, and all the other freed.
O turne *Democritus*, *Iuſtinian*,
Till thy ſpleene tickle at this Jury-man!
But if this will not doe't, I can aſſure thee,
Here is another quaint *Quinburgian* Jurie,
VVill melt thee into laughter. Thus it was,
For I will tell thee how it came to paſſe:
Twelve men impannell'd were, good men and true,
Though of that ranke there were but verie few,
To trie twelve Felons ſtanding at the barre,
Againſt whom twelve Enditments framed are:
Quoth one, and he the wiſeſt, Let's returne
Our verdict ſoone, or 'twill not ſerve our turne,
By trifling time, we ſhall ſtay here all night,
And without meat, or drinke, or candle-light:
And this my Maſters were a wofull caſe,
VVhen we may goe unto a warmer place.
'Twere fit then we advis'd well what to doe:
You are the wiſeſt, and our *Fore-man* to
Adviſe then, (quoth this *ſage Tribe*) if you doe it,
There's none 'mongſt us but will conſent unto it.
Heare then what's my opinion, twelve there are,
Moſt odious *Benefactours* brought toth' barre;
Now friends and fellowes, if 'twere put to me,
To hang them all were too much crueltie:
And to ſave all, our mildneſſe would diſcover,
And cauſe the Judge goe neere to binde us over:

This

This to prevent, and to come off more faire,
Iuſtice doth bid us ſpill, and *Mercie* ſpare;
Which temper to obſerve, and leſt we wrong
Our owne healths, Sirs, by ſtaying here too long,
Let's not preciſely call them one by one,
But hang ſix, and ſave ſix, and ſo be gone:
Which all conſented to, and held it beſt,
While ſome were hang'd that had deſerv'd it leaſt:
Others were ſav'd, whoſe crimes roſe to that ſtore,
As they deſerv'd death twentie times before.
Now was not this a drunken phrenſie ſay?
May not VANDUNK be drunke as well as they?
He knowes no *Iuries*, nor did ere partake
Unto this houre, buſineſſe of ſtate.
If theſe be drunke when they ſhould judgement give,
Give VANDUNK leave to drinke his *healths* and live,
For live he cannot if he want his *health*,
Which makes him *rich*, although it waſte his wealth.
Let no pure-minted *Lawyer* leſſon me,
I know what I'm to doe as well as he,
And give him's portraict too, for I'm a Limner,
And teach my Seniour in this Art his Primer:
Yea, I'm reſolv'd I know as well as he,
What *Badge* a *Tenure* holds *in Capite*.
Nor in this madding reeling age are theſe
Onely admitted to drinke upſe freeſe,
But even to liveleſſe formes and ſubjects too,
Like diſpenſations are admitted now.
Yea, there's no *colour* that was ever ſeene,

Bee't *blacke* or *white*, *browne*, *ruſſet*, *gray*, or *greene*,
But it makes drunke the *eye*, and makes the ſight
Take *gray* for *greene*, and *blacke* for lovely *white*.
Nor objects onely, but even *Birds* o'th' aire
Prove moderation in their region rare.
The *Cuckow* ſtuts, the *Parret* ſtammers it,
The *Cowſhut*, *Fuskite*, *Heron*, *Hammerbleat*,
Twere rare to finde one ſober among them,
From th'airie *Eagle* to the *Chutie wren*.
Trades are drunke too; the *Taylor* leaves his ſtall,
Sels his ſtulne ſhreds, the *Cobler* pawnes his awle,
Who after many *Ends* which he hath paſt,
Has got at length an *End* to fit his *laſt*.
Each breakes up houſe, and ſeekes to be a dweller
Like Vermin in a cave, or in a *Cellar*.
If freedome then be given to all eſtates,
To moiſt their palates, and to mad their pates,
If onely ſuch be held for moſt compleat,
Who have a mouth to drinke, but none to eat,
If onely he our *Bacchanals* may enter,
Whoſe pace hath grace to meaſure an *Indenture*:
If he and onely he deſerve applauſe,
Who rightly can deſie our DRINKING LAWES,
Let not VANDUNK ſo farre degenerate,
As to love that his Countrey-men doe hate,
Sobrietie, which being a ſtranger to us,
If we ſhould harbour, quickly would undoe us.
For he who ſober can advantage ſee,
As ſoone as drunke, can no true Dutch-man bee.

FINIS.

VANDVNKS
Foure Humours, in qualitie and quantitie.

I Am mightie *melancholy*,
And a quart of *Sacke* will cure me,
I am *choller*icke as any,
Quart of *Claret* will secure me;
I am *phlegmaticke* as may be,
Peter see me must inure me;
I am *sanguine* for a Ladie,
And coole *Rhenish* shall conjure me.

Vpon this Impression in the Vacation.

IN the *Vacation* Stationers are loth
To publish Bookes, but rather in the *Terme*,
Whereas the LAW OF DRINKING serves for both
For by this *worke* Bon-socio's may discerne
Those proper postures that belong thereto,
Till they like Posts can neither speake nor goe.

FINIS.

THE SMOAKING AGE
OR
The Life and Death of Tobacco.

Will. Marshall Sculpsit.

THE

Smoaking Age,

OR,

The man in the mist:

WITH

The life and death of Tobacco.

Dedicated

To those three renowned and impa-
ralled *Heroes*, Captaine WHIFFE,
Captaine PIPE, and Cap-
taine SNUFFE.

To whom the *Author* wisheth as much content,
as this *Smoaking Age* can afford them.

Divided into three Sections.

1. The Birth of *Tobacco.*
2. PLUTO's blessing to *Tobacco.*
3. TIMES complaint against *Tobacco.*

Satis mihi pauci lectores, satis est unus, satis est Nullus.

Upon TOBACCO.

This some affirme, yet yeeld I not to that,
'Twill make a fat man leane, a leane man fat,
But this I'm sure (howsere it be they meane)
That many whiffes *will make a fat man* leane.

OENOZΨTHOPOLIS.
At the Signe of Teare-Nose.

CIↃ IↃ CXVII.

Upon the Errata's.

The Authors abſence, with the intricacie of this copie, cauſed theſe Eſcapes here committed, to be ſo many. But no wonder, if Subjects of this Nature become ſubject to Error, when they treat of ſo giddie an humour, as Liquour *and* Vapour. *Correct them, as you ſhall meet them, with a cenſorious candor.*

PAg. 12. lin. 22. for *abiliſhed*, read *aboliſhed*. p. 24. l. 8. for *privetion*, read *privation*. p. 53. l. 6. for *Ference*, r. *Terence*. p. 62. l. 20. for *you*, r. *him*. p. 66. l. 7. for *Flap-dragon*, r. *Slap-dragon*. p. 76. l. 1. *to* deleatur. p. 78. l. 14. *of* ſuppleatur. p. 79. l. 23. for *defie*, r. *define*. p. 103. l. 24 for *Celphalgia*, r. *Cephalgia*. p. 104. l. 2. *begge* ſuppleatur. p. 111. l. 15. for *though*, r. *thought*. p. 118. l. 8. for *either* r. *ever*. ib. l. 22. for *ſtop*, r. *ſleepe*. p. 121. l. ult. for *intricateſt*, r. *intimateſt*. p. 135. l. 11. for *and*, r. *one*. p. 138. l. 1. for *artificiall*, r. *artificially*. p. 141. l. 19. for *Sotary*, r. *Votary*. ib. l. 22. for *eares*, r. *yeares*. p. 142. l. 3. for *hath*, r. *have* p. 143. l. 15. *an* ſuppleatur. ib. l. ult. for *reſembrance*, r. *reſemblance*. p. 147. l. 26. for *at*, r. *as*. p. 150. l. 9. for *Soleciſms*, r. *Solœciſmes*. ib. l. 6. for *word-joyning*, r. *word coyning*. ib. l. 23. for *legatum*, r. *ligatum*. p. 166. l. 8. for *of*, r. *to*. p. 178. l. 22. for *diet*, r. *riet*.

To
My Learned, judicious, and moſt experienced friend, *T. C.* Doctor of Phyſicke:

All ſucceſſe to his conſcionable endevours.

Sonnet.

TO you, in whom *knowledge* & *goodneſſe* meet,
Whoſe ends are honeſt, and whoſe ſole content
Is to revive your heart-ſicke patient,
In humbleſt ſort, as Clients uſe to greet
Their pious Patrons, doe I make retrait:
To whom I owe my ſelfe, my life, my love,
My praiſe, my prayers, next to the Powers above.

The high Phyſitian, in whoſe glorious hand
The globes of Heaven and Earth contained are,
Give bleſſing to your cure, cure to your care,
Proſper your practice both by ſea and land,
And give ſucceſſe to what you underſtand:
For in you I have found, what's rare to finde,
A curious knowledge in a vertuous minde.

For th'artleſſe *Mountebanke*, whoſe cure's to care
How to deceive a Gull, ſo much I hate it,
I wiſh but execution of the Statute,
To ſuch penurious venters of baſe ware,
Who, as *Hippocrates* relateth, dare
Purchaſe, by Patients death, a little art,
Which they by peece-meale ſell at ev'rie Mart.

For *you*, ſo long as life runs th'row theſe veines,
I will retaine a grateſull memorie,
And blaze the fame of your integritie
In ſuch as theſe, or in ſome choycer ſtraines,
To gratifie your care, your cure, your paines:
For if we honour him that gives us wealth,
What owe we him that gives us life and health?
"For had I treaſure offer'd, I'de refuſe it, (it.
"Wanting the ſov'raigne meanes of health to uſe

EUCAPNUS NEPENTHIACUS,

NEAPOLITANUS.

To my worthy approved and judicious Friend, *Alexander Riggby* Esquire, all generous content.

ASsumpsits *are Law-ties in Courts above,*
So be Assumpsits *in respect of Love;*
This hath induc'd me, Sir, *to render you,*
Neare to my day, a tender of my due.
For in Gants *aged-towne last time we met,*
I promis'd you, and promises are debt,
To publish some choice subject in your name,
And in this Toy *have I perform'd the same;*
Which, give't no pleasing relish to your minde,
It shall by fire be purged and refin'd,
Whereby the airie substance of my booke,
May be resolv'd to nothing else but smoake.
But howso're this Subject you approve,
It acts his life *and* death *that many love;*
So as, be you but pleas'd to see his death,
Next time we meet wee'll laugh him out a breath:
Meane while accept this gage, till I have time
To mold my love in an exacter line.

For th' Court, where now my ſuit depending is,
Hath forc'd me write in forma pauperis;
From whence diſmiſt, your equall ſelfe ſhall heare
My Muſe can mount unto an higher Spheere.

Yours entirely,

EUCAPNUS NEPENTHIACUS,

NEAPOLITANUS.

The Stationer to the Reader.

THis Manuſcript falling into my hand, for the deſerving eſteeme of the Author, whoſe name it bore, I communicated it to the ſerious peruſall of ſundrie judicious Cenſors, who highly approved the curious conceit and invention of the Author: who compoſed it (as hee hath ſince ingenuouſly acknowledged) in his infancie of judgement. which made him altogether averſe from publiſhing it. Howſoever the ſubject ſeeme light, you ſhall finde it like a delightfull ſoile, ſo plenteouſly interveined with pregnant paſſages, pleaſant alluſions, liberall and unforc'd relations, as I make little doubt, but it will afford a pleaſing reliſh to any ones palate who through Criticiſme of cenſure is not prejudicate. Read, reape, and returne.

To Whomsoever, whensoever, or wheresoever.

Some few yeares agoe, one Boraccio Fumiganto, *a* Burmudan, *made repaire unto me; and upon discourse of the plantation of* Tobacco, *entreated mee upon all termes of love and familiarity betwixt us, that I would addresse my pen to treat of that Subject; being, as he verie truly affirmed, a principall* help *to* discourse, *especially to our young* English *Gallants, whose first salutation to their acquaintance is,* Will you take a pipe of Tobacco? *But my answer was no lesse roughly than roundly returned, replying, that* Alexander Severus *would have smoaked such seliers of smoake, and* Xerxes *would have pulled their skin over their eares; if these smoakie* Merchants, *being such as this* Burmudan *was, had vended, or vented those commodities in their time. With*

this answer, my fuming Fumiganto seemed much discõtented, taxing me of prejudicacie, in condemning a Science (for so this Factor termed it) which was not onely hugg'd but honoured by our hopefull Gentrie; whose desire was rather to be matriculated in the exquisite taking of a Pipe, than in the tossing of a Pike; in a quiffe and a quaffe, than shaking of a staffe. Presently upon this affront, came in a Trinidadan with a Varinan, who desirous to heare what Subject it was that made us so hot, I replyed, it was Tobacco, the verie fume whereof, as it doth ever, had driven us to that distemper. O insolence, or rather impudence quoth the Trinidadan! shall a weed, the wealth of many Ilands, and the delight of the Queene of Ilands, receive this aspersion? tell me, tell me (quoth hee) thou profest Mamothrept to all generous humours, how should long and lingring houres bee consumed, how should discourse, wanting matter, be continued, how should entertainment or the life of societie be preserved, how should bashfulnesse now shrowde not so much in the chimney, as in the nose of the Gentrie discovered? Nay more, how should

some Companies *be maintained, if this soveraigne receipt to all maladies, were not countenanced? What Companies, said I? Marrie the Company of Pipe-makers, Sirrah Stoicke; whereof one* Brachifort, *who is no small* Foole, *hath procured a benefit, to inhance the rints of his pate by the rents of the pipe, and smoake them who made Pipes for others smoake. Is it possible, quoth I? Yes, my cringing Criticke (said the* Varinan) *that it is, and yet you disesteeme our qualitie. Besides, I heare, quoth hee, that one* Æstivus Nepenthiacus, *a grand* Monopolist, *and a judicious Practist in his profession, hath of late renounced his practice, wherein hee was a right hopefull beginner, to betake himselfe to the plantation of* Tobacco; *wherein I will not justifie his triall of experiments, being for the most part more deceiving than thriving; but sure I am his artificiall Stoves, Limbecks, Furnaces, and other artfull inventions, have prov'd him a Dogmaticall Doctor in his profession. Whereto I answered, that indeed I had heard of his rare experiments, but how little* Nepenthiacus *had gained by them, might appeare by this, that as he had*

had formerly left his Profession, so now of late he was enforced to leave his nation, to worke wonders among the wilde Irish. Where report was, hee intended to remaine till he had reduced all those bogs and marishes to plots of Tobacco; so beneficiall is he to the State, though prejudiciall to himselfe. This, quoth the Trinidadan, may bee all easily done, if he exactly observe his geometricall ascents & descents, which by his mathematicall line, which hee hath alwayes in readinesse, with all facilitie may bee attained. For in that glorie of Ilands, wherein I have long time remained, works of greater difficultie than this have beene effected: but to insist on any of these I will not, because they would seeme incredible to the shallow and barraine apprehension of the vulgar: yet to make instance of one for all, I hold it not altogether fruitlesse. I have seene the seeds of Tobacco sowne in a bed of gourds, and in a moneths space the whole bed of gourds were into leaves of Tobacco changed. Whereat smiling, I have read (quoth I) all Ovids Metamorphosis, and I finde there no such transmutation. No marvell (answered he) those were fictions, these

these true and native relations: besides, you are to know that Travellers in their surveyes, assume a priviledge above the authoritie of Authors. Traversing thus our ground, as one cloyed with this discourse, I had a desire to leave them to themselves, and addresse my selfe to mine owne affaires; but Boraccio Fumiganto, *my familiar friend, and one who had more interest in mee than the other two, stept betwixt mee and the doore, conjuring me upon that inviolable league of amitie so long professed & protested, that I would rest satisfied by giving way to their entreatie; promising withall, that my travell should not be unrequited, if I would prosecute some thing touching the praise-worthy invention of* Tobacco, *which they with such importunitie desired: But modestly, as seemed me, did I answer: that my labours, as they deserved no such courtesie, so did I ever scorne they should bee mercenarie: besides, if I should give way to their request by publishing ought concerning the singular use of that commoditie, yet might my Taske seeme useless, the oyle of my Lamp fruitlesse, being employed in that Subject so much pressed, so frequently*

quently printed, and therefore needlesse. Whereat the Varinan seemed much incensed, vowing, that many yeares were not past since hee first set foot in this Ile, how then could it appeare that any Author would doe him that favour, being no English-borne but a stranger, to undertake for the vent of his commoditie any labour? To which objection I replyed, that the English were ever courteous unto strangers, many times approving better of them, than of their owne naturall inhabitants. And whereas, he could not be induced to beleeve that any Author would addresse his pen to write in his favour: I assured him, that I had read the Titles of divers bookes treating of the use and commerce of Tobacco; as the Poem of that English Musæus, entitled, Tobacco battered. Likewise, another pleasant poeticall Paradox in the praise of the P. wherein is learnedly proved, and by impregnable reasons evinced, that Tobacco is the onely soveraigne experimentall cure, not onely for the Neapolitan itch, but generally for all maladies incident to mans bodie. Which discourse is with no lesse exactnesse prosecuted, than Rodolphus Agri-

cola's *was in his tract of the* Vanitie of knowledge; Cornelius Agrippa *in his discourse of the* Uncertaintie of knowledge; *or* Erasmus *in his so much admired* Encomion *in the* Praise of folly. *Besides many other judicious relations of late yeares published by our* English *Navigators, all tending to the praise of that excellent knowledge in the plantation of* Tobacco: *and those exquisite effects which in forraine countries it hath effected. So as the Herbe* Moli, *so highly prized and praised by* Homer, *could not bee more usefull to the wandring* Ithacus, *in repelling the charmes of* Circe, *than this* Indian *weed hath beene ever by their reports powerfull to the travelling* Arabs, *to inure them to all extremitie. What then should Tasks of this nature be any more revived, seeing so generous and generall an use of it hath made it approved? so as, whosoever should write against it, might have more adversaries to oppose him; than he had reasons through his whole discourse to alledge for him. Yea but, replyed the* Trinidadan, *for all this, it is not unknowne how the Emperour* Eudorus *hath divers times inhibited this to all his*

his Courtiers: yea, and long since, so bitterly inveyed against the humorous and phantasticke use thereof, as publikely all those great Professours, who formerly did partake of nature with the Salamander, *to shew how conformable they would be to the opinion of their Emperour, broke their Tobacco-pipes, to manifest their distaste of what they so violently had affected, by throwing away those instruments by which their smoak was usually conveyed. All this, said I, is no lesse than truth: yet, how long did this distaste continue? Did not these brave* Tindarian *spirits quickly retaine what they had so seemingly disclaimed? So as no meat can be well digested (so powerfull is custome being once retained) till a pipe of* Tobacco *be exhaled, yea sometimes a whole* Petoun *of* Indian *fume be exhausted. For howsoever, to please the Emperour, whose princely and impartiall censure without respect to impost, seem'd to men of your profession a little bitter, their pipes were battered, their* Tobacco *scattered, and this late introduced relique of* Gentilitie *cashered; yet by meanes of a meagre Matachin, one* Samius Argilloplastes, *they*

were

were ſhortly ſupplyed, whereſoever, or whomſoever this pleaſing humour had diſfurniſhed. Since which time, both Court and Citie have no leſſe ſteemed with your fume, my deare Trinidadan, than the Academie, that golden grove of Heſperie, with your late-knowne ſmoak, my Varinan, or the Country, that Court-Ape of vanitie, with your vulgar ſtuffe, my ſtale Burmudan. What Academie, ſaid the Varinan? Sure I am, if you meane either of thoſe two Siſters, whoſe renowne our verie Coaſt admireth, and whoſe unequall'd paritie thoſe Countries who never ſaw them affecteth, you erre much in your judgement; for the Maſters and Governours of private houſes, (this I dare avouch upon mine owne knowledge) are ſuch cauteleus Guides and Guardians over that Charge wherin they ſtand intereſſed, as they cannot endure the ſmell of this Indian Hag, for ſo they terme it, to evaporate within their Cloyſters. So as, being one time there (whereby you ſhall eaſily gather how ignorant thoſe ſage Magnifico's were in the artfull profeſſion of the pipe) it was my fortune to conſort with a joviall frie of young Pupills, all Freſh-

men

men *save one or two, who had received seasoning from the* Pump *for their absurdities. With whom having traversed two or three pipes of rich* Varina, *with some bottles from* Fons Clitonius *which procured* Urina, *just as we were canvassing a fresh pipe, in comes a* Senior Master, *Tutor (as I afterwards understood) to those lively Lads with whom I consorted; who seeing the chamber all in a fume, grew into a monstrous fume himselfe, so as taking up some odde pipes which lay scattered upon the Table,* I will henceforth (*quoth hee*) prevent you Boyes of your piping; *and with that, he threw all their pipes into the fire, intending to burne them; and so he might, but not as he meant; for his purpose was to consume them. At this conceited tale of the* Varinan, *after wee had a little space laughed, I replyed: that such ignorance was now from the* Academicks *wholly exiled: for the greatest and gravest Students well perceived, that long studie would dull and rebate the understanding, being by no externall receipt cheered. Upon which speech, all these three* Antagonists *with joynt force made towards me, reassailing*

me with new reasons to undertake the defence of their Trade, objecting, how by mine owne mouth they would condemne me, if they could not now at last after many perswasions, prevaile with me. For (said they) you confesse the Citie, Court, Countrey: Yea, the Treasurie of all knowledge, even the Academies affect it, and will you in a Stoicke reluctancie oppose it? Besides this, you have sundrie affectionate Allies, all Agents of happie employment and hopefull improvement, who since their plantation in Tortouga have dealt in this commoditie, to their profit and succeeding memorie, which may bee an irresistable motive to induce it. To which powerfull objections I a little relented, yet so, as I expressely told them, I would not much insist upon their conveniencies or inconveniencies of their trade, being of late time inured to dangerous sophistication, having knowne by report of an experienced Chymicke, divers ounces of Quick-silver extracted from one pound of Tobacco: but to discourse of the Life and Death of Tobacco; as first of his birth and education; secondly of his Planting and Propagation, I

should doe my endevour: Whereto they all joyntly consented; upon which consent I addressed my pen to this ensuing Tract herepresented.

THE

THE SMOAKING AGE.

OR,

The Life and Death of TOBACCO.

IN *Tartarie* (I reade) not farre from the *Burmædoes*, there dwelt a rich Ilander, whose name was *Nepenthes*: enricht he was with all the best of temporall fortunes; and to make his blessings more consummate, with a chaste and continent wife, called *Vsquebaughin*. yet that he might acknowledge, there was nothing in this *interim* of mans life so absolute, which was not sometimes attended with crosses, or at least, allayed; to make humane frailtie con-

feſſe a more ſoveraigne power: hee taſted (one diſtaſte) in the overflow of his fortunes, which was, want of children. Much he had, and great poſſeſſions was he maſter of: but who ſhould be his heire he knew not, being bereft (of that onely one of humane bleſſings, hope of iſſue. Long had he now lived with his vertuous wife, when behold he was made happy in hope, though the event anſwered not his expectation ſo fully as hee imagined, and thus it fell out. Theſe two good Inhabitants dwelling neere to the ſea, they uſed now and then to walke upon the ſea ſhoare, not onely to refreſh themſelves with the coole temperature of the aire, but in meere compaſſion to entertaine (ſuch ſhip-wrack't ſoules as deſtitute of hope or meanes, were throwen upon that coaſt, it chanced that an Apothecary of the *Burmoudoes*, (intending to goe into *Hœmonia* where the beſt and ſoveraigneſt herbes, plants, ſoots, and Aromotaries are ſaid to be) he was intercepted by Pirots, who rifling him of that poore eſtate hee had, threw him over ſhip-boord: but ſee what re-

fuge

fuge he found in the ocean? The *Polype* fiſh (which naturally loveth ſweet ſavours, & is exceedingly delighted with perfumes or any fragrant ſmell, taking this Apothecary in her noſe, preſently approches him, and ſwallowes him (for he was but a little dapper knave) quite downe. The poore Apothecary thus impriſoned, yet not quite bereft of ſenſe, but to know where he was, remembers himſelf, recollects his ſpirits, & with an expert and ſucceſſive hand, tries this concluſion; he called to mind how he had ſome purging Comfits about him, for (he being coſtive in his body, uſed them upon all occaſions:) theſe he miniſters to the fiſh, which ſhe no ſooner had received, then, as the Scolopendra is ſaid to avoyd her very entrals, till ſhe has rid her ſelfe of the hooke, ſo ſhe purged backeward and forward: ſicke ſhe was, and heart-ſick of the Apothecarie, and in great extremity, till delivered of him: for any mã may judge, if one pill had ſuch extreme force, what force was he of that miniſtred theſe pils? Not farre from the banke ſide, was this poore Apothecary ſet at liberty: when behold,

he begins now to wraſtle with a ſecond death: the billowes of the ſea menacing ruine; the whirlepits gaping to devour him; little hope or none is left him; for there's no Purge in all his Boxes will ſave him. The poore man thus diſtreſſed, though to dye hardly reſolved, yet he ſees no remedy, to die he muſt be enforced; and ſurely had dyed, if thſe two compaſſionate Ilanders, that ever were preſt and addreſt to pitty others miſeries, had not reſcued him. A little Cock-boat being tied to the ſhoare-ſide, (though unfit to endure any rough tempeſt,) *Nepenthes* unlooſeth and in meere compaſſion (though in this adventure he hazzarded himſelfe, and was much diſſwaded by his wife to the contrary) yet ſets he forth towards him, and by the ſudden calmneſſe of the tempeſts intimating, that the gods themſelves were pleaſed with a worke of that merit, he takes him up into his Boat, and brings him with a mutuall joy, in ſafety to the ſhoare. The Apothecary as yet amazed with his new-paſt danger, and as one new come out of a trance, thinking theſe two Ilanders had

had beene *Neptune* and *Tethis* his Queene, and no mortall creatures, made this druggary ſpeech unto them following.

The Apothecaries ſpeech.

BRAVE and puiſſant *Neptune*, and you ſacred Queene of the nine Iles, Lady maioreſſe of the great Ocean, Governeſſe of the lower Elements, Commandreſſe of all the skaly generation, from the Sea-horſe to the Sea-mouſe, Umpireſſe of all differences in this watery region, &c: may a poore ſhip-wrackt Pothecarie ſpeake to your Excellence? one that hath miniſtred Triackles, Antidotes, Receits & Cordials to all (or moſt of your Patients) within your flouriſhing Iles of the *Burmudoes*; and now is enforced (like a poore ſupplicant) al Drugs of Rheubarbe, Carduus ſanctus, Coloquintida, Artemiſia, Oenanthe, and what herbes or plants ſoever were preſervative againſt the Scotoma, Oedema, Lithiaſis, Paralyſis, Celphalgia, Lycanthropia; all diſeaſes, Ulcers, Morbs or Contagions whereſoever or howſoever ariſing, all theſe (I ſay) ſet aſide, I am now enforced to crave pardon at your Highneſſe feet. With this: the

two Ilanders interrupted him, demanding the reaſon why hee ſhould pardon? O (replied the Apothecary) I ſee the judgements of *Neptune* be now (and not without cauſe) powred upon me; oft have I (and with watery eyes I ſpeake it) miniſtred inſtead of purging materials, ſuch as were binding: This, this, (and with that he beat his breſt exceedingly) have my falſe Drugs brought me to: I have oft times miniſtred for potions, poyſons to torment my Patients; that I might increaſe my eſtate by their infirmities: I never conſulted with my Doctor for my Patients health, but how to augment my wealth, by his lingring ſickneſſe. Puniſh me therefore Great *Neptune*, throw me into the Sea, that I may poyſon as many fiſh as I have poyſoned men. *Nepenthes* willing to waine him from this ſtrange diſtraction, bad him be comforted, and with this ſerious ſpeech ſhewed him his errours.

My Friend, as thou aſcribeſt, the cauſe of thy preſent miſery, to thy forepaſt impiety, and as thou wiſheſt *Neptune* might cenſure thee according to thy

thy demerits, having deſerved the worſt of men: ſo I would have thee know I am neither *Neptune* that can or will cenſure, nor ſhee *Tethis* that ſhould ſhew thee rigour; Two Ilanders we are that will ſhew thee our beſt of welcome, and hoſpitality ſhall be the worſt puniſhment we will inflict upon thee: onely, as thou expreſſeſt thy owne ſorrow for the contempt of thy profeſſion: redeeme the time thou haſt loſt, and retire with us; if we can yeeld thee comfort uſe us: for never paſt miſery by this ſhore unpitied, if we could either remedy it, or redreſſe it. With great thankes went the Apothecary along with them to a neighbour Grange adjoyning, where with all curteſie he was entertained. It chanced one day, that *Uſquebaughin* ſitting diſcontentedly in her Garden, began to expoſtulate the cauſe of her barrenneſſe, and thus (though her vertues never before ſo farre tranſgreſſed their limits, or leſſe expreſſed themſelves) ſhe proceeded.

Wretched *Uſquebaughin*, what crime haſt thou committed, what offence haſt thou done, or what worke of hoſ-

hoſpitality haſt thou omitted: That thou (and that onely thou) ſhouldſt be deprived of that commune bounty of Nature? Others have flouriſhing iſſues; and though their eſtates be leſſe, yet they know, who ſhall poſſeſſe them: But I (that have no iſſue, bereft of the greateſt of comforts, what avayleth it me to poſſeſſe abundance, when all this ſhall ſucceed to a doubtfull heire? yet is my griefe enlarged! who will not judge how *Nepenthes* got it? that hath no iſſue to whom he may leave it; ſure (will ſome imagine) extortion hath been the meanes of his raiſing, which makes his houſe ſo quickly declining. True, true, (unhappy woman) many ſuch ſurmiſes will ariſe from thy barrenneſſe: though thy husbands vertues be never ſo tranſparant. I will retire my ſelfe therefore to ſome deſolate place, that as I am deprived of comfort, I may be deprived of light; nor would I have an imputation aſperſed on my husbands honour, through my defect. Whilſt ſhe was deſcanting thus her own griefes ſilently, that the ſilence of the place and privacie of her paſſions might

might augment them: *Cantharides* (for ſo was the Apothecarie called) came into the garden, where ſeeing this diſconſolate woman (all a mort) wiping her teare-ſwolne-eyes, to miniſter no leſſe ſolace in her afflictions, than ſhe had done before to his, he thus with milde aſpect, and compaſſionate reſpect, ſpake unto her.

IF griefes be beſt allayed when communicated, or afflictions beſt eaſed, when they find partners: be not ſuch an enemie to your ſelfe (ſweet Miſtris) as ſo to engroſſe your owne paſſions to your ſelfe, as to ſhrowd them from others. Nor indeed can griefes be concealed. The face is the beſt Secretary of the heart; and will expreſſe in ſilence, what paſſions move diſturbance. But it may be, you wiſh one of more ſecrecie to impart your woes unto; of ſecrecie you cannot, of diſcipline you may. And though judgment wanteth yet ſhall ſecrecy and fidelity ſupply the place, where more ſerious advice cannot inſtruct: Suſpect me you need not, for my life is due unto you; and let this proteſtation ſerve for confirmance: when I ceaſe to be yours, I will ceaſe to be mine owne. The

The Gentlewoman ſeeing the character of a good Nature in his ill face, and one that ſeemed willing to requite ſo ineſtimable a benefit as hee had received, ſubjecting and conſecrating his life where it was due: apprehended this occaſion of delivering her ſurcharged breſt, recalling to mind how by his profeſſion, there might be ſome cure to the cauſe of her griefe. Gueſt (for ſo I will be bold to call you:) I know ſorrowes are beſt allayed when imparted, if hope of remedy, or leaſt appearance of releaſe be expreſſed: But ſo farre is the nature of my ſore above the ſearch or reach of cure, that in expreſſing them I ſeeme to augment them, becauſe the opening of my malady, will inſtantly miniſter deſpaire of remedy: yet to ſatisfie your deſire (that generally our hoſpitality may afford content) I will deſcribe my griefes, though by the relation I expect no eaſe. Know (my friend) that many yeares have my husband and I lived together, without leaſt difference or debate betweene us: and in that proſperity and happines of eſtate (if happines can conſiſt in having ſuffi-

ſufficient) as we have not only a competency in our ſelves, but have expreſſed and extended our bounties unto others: Yet in this ſeeming Beatitude, in this height of riches (know my friend) that we are made miſerable, yea, in our riches deſpicable; the cauſe is drawne from our want of iſſue, which you know (if ever experience gave you that comfort) to be the principall motive of true content; miniſtring beſt ſolace to the parents griefes; yea, and reviveing their memory, whē raked up in the aſhes of oblivion. Alas ſir, what be theſe faire buildings, flouriſhing Medes, ſpacious Downes, which you ſee wee are here poſſeſſed of? they muſt of neceſſity ſucceed to ſome, and it may be to ſome baſe Tartarian, that will raze and deface the memory of our providence, with his ſecurity, riot, and ſuperfluous expence. And what ſhall remaine of us? ſcarce ſo much as that we were; But why doe I beat the aire, with a vaine repetition of miſery? You have heard ſir the occaſion of my griefe, the motive of my diſcontent; and I know you imagine it to bee above

above the compasse of remedy, let it be sufficient that I have satisfied you, that can satisfie my selfe in nothing save griefe.

This discourse the Apothecary attentively observed: oftimes lifting up his hands to heaven, thanking the powers divine, that they had ministred him so ample and expedite an occasion, both of shewing argument of his thankfulnesse, and meanes to release this disconsolate woman of her pensiveneſſe. For this *Cantharides* was excellent for many Cures, but for none so famous as for sterility or barrennesse: for which exquisite Art and knowledge, hee was famous through all the *Burmudoes* Ilands: so that as no place was then more savage, so no Region or Countrey had more fruitfull women in it. Thus therfore, as soone as she had expressed the cause of her discontent, with cheerful countenance he thus addressed his speech;

"I HOPE (faire Mistris) this present occasion of your grieving shall be (ere long) the motivest cause of your joying: there is no cloud but it presages a following cleerenesse, no tempest

tempeſt (but if over-paſt) moves the Mariners to more cheerefulneſſe. The Halcyons ſong they ſay (Miſtris) bodes a ſtorme; but the Dolphins playing, portends a calme. Some ſing againſt their death, with the Swan; and ſome ſing againſt their birth, with the Larke. Some plants are for expelling ſorrow, as the Mugwort; as others to diſtract the ſenſes with the Hemlocke. Some have vertue to caſt ſorrow on ſleepe, as the Saffron; others to keepe them waking, as the Moly. And Elements skirmiſh one with another, leſt man ſhould be though onely to skirmiſh with himſelfe. Windes that riſe in the ſhoares of *Lepanthos*, in the Morning, ſend forth guſts from the North, in the Evening, calmes from the Weſt. This I ſpeake (Gentlewoman) to expreſſe the limit of your griefe extended, the web of your paſſions contracted, and now your calme approching, after ſo many billowes over-flowing. The cauſe of your griefe I know to be moving: for all creatures have, and doe repoſe their greateſt joy in their progeny: *Priam* and his miſerable *Hecuba* before the ruine and deſo-

deſolation of that great and populous Citie, which indured ſo many ſieges ere it was ſacked, were eſteemed happy in all things, yet the complement of their happineſſe conſiſted in their faire and flouriſhing iſſues. *Herotinus* had as much Temporall felicity, as humane debility could attaine unto, yet the extent of that felicity ſumm'd up it ſelfe in his 600 ſonnes. And true it is you ſay, that the poſterity gives life to the deceaſed parent; for as long as their iſſue ſurviveth, their image ſeemes revived, and Nature ſeemes to proportion a ſecond ſelfe in the child, being caſt in the mould of the Parent. But whence this diſcourſe! in expreſſing comforts of this nature, and not miniſtring to your diſcomfort, I ſeeme to imitate a rigorous and remorſeleſſe Phyſician, who before hee gives his Patienta Cordiall, applies unto him extreameſt Coraſives. I am heartily glad (Gentlewoman) I am arrived here for your ſake, and if divine powers, (as ſure they have) may bee thought to have a hand in mens preſervation, for a more excellent end or purpoſe, ſure that *Æſculapius* (which all

all our Ilanders adore, breathed upon my expedition, to make you happy in my misery. Happy (quoth *Usquebaughin*) and smiled, can misery taste so great a blessing? Yes Lady (answered *Cantharydes*) if misery admit of happinesse, or the miserable will submit himselfe to others advice: know (Lady) as all powers (we imagine) to be not onely moderated and governed, but ordered and disposed by Fate: (for Fate is the Pagans Saint) so doe I imagine my arrivall (as I said) to be not so much for my owne preservation, as your avayle: This griefe which presseth and depresseth your mind, lyeth in my hand (under the power of *Æsculapius*) to cure; and because it is a second misery to deferre the applying of a remedy, when instant occasion requires it, I will expresse my selfe thankfull, and in my cure recompence in some sort, your bounty. Shee, as one transported above her selfe, held her peace, fixing her eye ever upon him, assenting to that with her eye (the trueſt Herald of the heart) the joy whereof she could not expresse with her tongue. *Cantharydes* willing to

perfect his Cure, entreated her to goe in, ſaying, in the evening time hee would miniſter that to her, which (he feared not) would conſummate and make full her joyes. Sir (ſaith ſhee) wonder not that I ſo long was ſilent: for ſilence (in diſcourſes of this nature) beſt Conſorts with women, and too much joy oft times makes us forgetfull of our ſelves: if my reputation and honour (to which) I will ever have more reſpect, than either to children or any other bleſſing, can admit of your directions, I will accept of them, and whether they produce effect to your expectation or not, I ſhall notwithſtanding ever live your debtor. Miſtris (quoth *Cantarydes*) If I ſhould apply any thing which might ſeeme an impeachment to your honour, I ſhould no leſſe oppoſe my ſelfe, than wrong your unſpotted reputation: I acknowledge my life to receive her being from you, nor may my life longer miniſter breath to her ſelfe, than imploy it in the leſt ſtaine towards your honour. The Gentlewoman hearing him ſpeake with this reſolution, (confident of his honeſty)

as he reſpective of her honour, accepts of his directions, the ſucceſſe whereof with other Occurrents, (incident to our diſcourſe) ſhall appeare in the following Chapter.

Chap. 2.

How Uſquebaughin *conceived and brought forth a Boy: Of* Proſerpina's *birth-child: How* Uſquebaughins *child was conveyed away, and* Proſerpina's *ſonne brought in his place, which child was transformed into an herbe by a Sorcereſſe.*

SO well wrought *Cantarydes* Phyſicke as in time, *Uſquebaughin*, to the generall joy of all her friends, (which were many, for they were generally loved) brought forth a jolly boy: one that look'd with a farre better face, than the Apothecary did, that was the meanes of his birth. So as a merry Goſſip (amongſt them) ſeeing this chopping boy, and caſting her eye aſide to *Cantarydes*, where he ſtood by: Sir (quoth ſhe) I wonder your Phyſicke workes no better with your ſelfe: why anſwered *Cantarides*? Be-

cauſe it makes ſo good a face in another, and cannot mend that ill face of your owne. The jeſt, though it was bitter, yet it reliſhed well enough; no offence was taken: all choller was waſhed downe with wine and Sugar; the Goſſip cups went about, and ſo long drunke Cumater to Cumater, till there was not a Cumater could hold her eyes ope: ſo as it was generally doubted, the child would prove a drunkard, having his birth day ſolemnized with ſo drunken a Crew: but you ſhall heare how this joy was converted to a publike cauſe of ſorrow, and their waking was as dolefull and heavy, as their ſleeping cheerefull and eaſie.

It fell out, that *Pluto* (blacke Prince of *Avernus*) bounding on the Cape Deſpaire, and environed with two famous Mountaines, Ætna and Caucaſus, the one whereof is as intemporate for heat and ſulphurous vapours continually exhaled, as the other for extremity of cold, with a perpetuall chilneſſe diſtempered; having taken (by violence) a young maide (daughter to *Ceres* called *Proſerpina*) and

and had been now for a long time espoused to her: so exceedingly doted on her beauty, as in her honour, he thrice a yeere instituted solemne Games, Festivals, and all celebrities, which might either afford his Bride content, or his miserable Vassals, which were slaved to eternall servitude, release (or at least rellish) in their bondage. For upon these dayes all his prisoners were infranchised and set at liberty. The Usurer, for his hot scalding ladles of gold and silver, (which used to be his supping meat,) is as this day invited to suppe plumme pottage with *Pluto* and his Queene. The Drunkard, for his healths in puddle water, spiced with Sulphur and Brimstone, may drinke this day of *Pluto's* Beaker, and use *Proserpina's* Looking-Glasse. The Broker, for his rags, (for he weares *Pluto's* cast suits) furr'd instead of Ermine, with miriads of Vermine, puts on as this day the best garment within all *Pluto's* wardrope. To be short, on this day is *Prometheus* called from Caucasus; *Titius* may feast without his Eagle; *Tantalus* feed his hungry chops till he surfet; and

Syſiphus leave rowling, and drinke till he fall on reeling. Thus theſe merry-mates, happy were they if their mirth could continue, drinke one to another till they made the Welking turne round: Heil roare, and *Pluto* himſelfe command a diſmiſſion of their power: fearing either a mutiny in Hell, & then returnes every one to his old Taske. About this time was it when theſe two Ilanders (which we treat of) apprehended this unexpected joy: by the birth of their child. Now in this generall celebrity and ſolemnization in hell, it happened that *Bacchus* (the god of liquor) to make their feaſt more complete, (for what is that feaſt worth where *Bacchus* is not?) Deſcended from Mount Almus (ſeated on the borders of Acarnania) reſolved as hath been ſince verily ſuppoſed, to ſtop *Plutoes* head well with wine, and ſupply his place that night with his faire Bride *Proſerpina*. Howſoever downe hee came, and what hee intended is beſt knowne to himſelfe. *Dij namq; omnia poſſunt:* and thus hee came attended, Mounſeur *Claretto* carried his Cloake, for *Bacchus*

Bacchus Attendants, and his deſcent to hell.

chus is a burly fac'd God, and now and then is ſcarce able to carry himſelfe. Mounſeur *Canarie* held up his traine; Mounſeur *Browne-Baſtardo* led his foot-cloth Horſe, (for *Bacchus* now and then will ride on his foot-cloth. Mounſeur *Malego* (becauſe *Bacchus* reſolved to go armed) bore his Truncheon; Mounſeur *Allegant* his Faulchion. The ſpruſe Mounſeur *Sherrie* his Gauntlet, the temporate Mounſeur *Reniſh*, his ſhirt a Male: while Mounſeur *Metheglin* (as unfit a Lackie as he could chuze) runne at his ſtirrope. Thus went *Bacchus* in Triumph to the pompous and ſumptuous feaſt of *Pluto*: which was no ſooner noyſed in his Court, than *Pluto* in his royalty, *Proſerpina* in the luſtre of her glory, and all their poore ſlaves (in as much bravery, as the ſhortneſſe of the time admitted of, came into the Baſe-court to meet *Bacchus* with his attendants: here might you ſee every one take acquaintance of *Bacchus* his followers: But of all others, *Cupſhot* the Drunkard, did ſo hug and cling to Mounſeur *Claretto* and his allies, as certainly he had ſuckt

their guts out, if all hell had not been in an uprore; ſo as, by the temporate carriage, and diſcreet government of thoſe three brave mannagers of Juſtice, *Minos*, *Æacus*, and *Radamanth*, all were reconciled and made friends: but hetherto of complement, now to the waight of our diſcourſe. The boord being ſpread, & all the curious and choiſeſt Cates brought forth, that might either ſatisfie the palate, or delight the eye: At laſt, god *Bacchus* begins a great health to the birth-day of *Proſerpina*: which he ſpiced, (for he is an excellent god for ſpiced drinkes:) the health muſt goe round, and when it came to *Pluto*, (for the cuſtome in hell is the beſt muſt drinke laſt:) *Bacchus* takes me the Cup, and ſpices it inſtead of Sugar, Nutmeg and Cynnamon, with Mummy, Poppy, and Opium. Of goes *Pluto* with it, which he had no ſooner doſt off, than he fals of an eternall ſleepe; which *Bacchus* no ſooner perceived, than making a ſigne to his brave followers, Mounſeur *Canarie*, Mounſeur *Malego*, and the reſt of that troope, to draw aſide *Plutoes* tattered followers, and make

make their guts ſwim in their beſt beverage: like a God, not drunke with wine, but over head & eares in love, he expreſſeth his affection to *Proſerpina* in this long-ſet ſpeech: where poore *Pluto* confirmes *Bacchus* ſpeech with everie nod, as if hee conſented to his owne hornes.

Bacchus Oration to Proſerpina.

CHaſte Queene (may that title be never given you by *Bacchus*, that deſires rather to chaſe you, than enſtile you with the name of chaſtitie) let not the abruptneſſe of my ſpeech make you diſtaſte the ſpeaker: for nere was a homely ſpunne threed of unvalued words, woven up by a faithfuller lover. Well you may know (Soveraigne of Hels happineſſe) that *Pluto* could not draw *Bacchus* from his *Almus*, nor all the delights within this balefull place of eternall horrour, if your beautie had not ſo much ſwayed, and overſwayed the intricateſt of

Bacchus

Bacchus affections, which hee conſecrates to none but the ſhrine of *Proſerpina*. Alas that *Bacchus* cannot complement: yet though he cannot, hee will doe as much for his miſtreſſe, as any piſtoll-proofe Gallant upon the Univerſe: I will drinke till I cannot ſtand (ſelecteſt Cabbinet of beautie) and what Martialliſt can doe more? If I ſhould ſay I love you, alas you might imagine me idle; having ſeene the character of my love already in the image of my face: and ſhall this ſenſeleſſe trunke, this Zanie that hath his braines in his eyes, and can ſhew love no other triumph than fierie crackers. ſhall this boreſpeete poſſeſſe the ſweetneſſe and perfect reliſh of a ſoveraigne Goodneſſe? Ambitious Sot, that dare weare a glove in contempt of *Bacchus*! ſhall this picture of deformitie, this foule lump of confuſion (which diſproportion hath created) poſſeſſe ſo incomparable a Gem (as Beauties beſt) uſurped by Natures worſt? No, Natures choyceſt Paragon, (as *Venus* was not for the forge of *Lemnos*, ſo neither ſhall *Proſerpina* bee for any fiend of *Averne*) abuſe not

theſe

theſe good parts, with ſuch loathſome dalliance; To bee ſhort (excellent Princeſſe) I will be your *Orpheus*, you my *Eurydice*, I to play on your harp, you to commend my fingering: ſometimes may *Hyparchions* dull ſtraine put a wench to amazement: If I miſſe my time, call *Bacchus* ever after a Bungler; fall but to it, as I will ſtand to it, and *Pluto* ſhall bee planted: weare *Bacchus* Ivie-buſh, or his *Acteons* wreath in ſpite of Deſtinie; come, come, I muſt bee rude, love would not be woo'd but forced: and I know (beſt workmanſhip of Nature) after this night you will wiſh *Pluto* were ever drunke, if *Bacchus* might ever ſupply his place. See, the Lubbar ſtirres not, let his eyes be witneſſes of his owne ſhame, what care for *Pluto's* diſcontent, ſo *Proſerpina* have her content: give but one ſweet accent, or be ſilent, for that implyes a womans aſſent, and *Bacchus* wil make up the conſort. This frothie peece of drunken Rhetoricke ended, *Proſerpina* (without reply) gave his ſuit entertainment with a modeſt ſmile, and a well-reliſhing lip; *Pluto* (poore harme-

harmeleſſe God) thinkes no ill, and when hee imagines himſelfe leſſe harmed, by the gueſt hee ſo willingly received, is horned: Never crackt bedcords ſo in Hell, ſince the generation of *Demogorgon*: *Pluto's* browes ſprout already; and *Proſerpina* as backward as *Bacchus* forward, inherits old *Pluto's* lands, with a young illigitimate Raſcall. *Bacchus* hies me him to his ancient manſion, & now *Pluto* reſtored to himſelfe (having drunke too long of his *Oppium*, which procured him this *Cornu-copian*) awakes mee from his dull ſlumber, rubs his hollow ſaucer-eyes, lookes about him, ſees nothing, heares as little (as if the Terme were broke up in hell:) calls for his amorous Queene, ſhee's not to be found: for ſhe (poore whoore) findes *Bacchus* is a man of his word: enforced ſhe is to call for *Iuno's* help, and ſhe a ready aſſiſtant in ſuch extremities, deſcends from Heaven, and by her divine art (for ſhee had not her name of *Opigena* for nothing) makes Hell ſhrike againe with a young ſuppoſed *Pluto*. He (hearing this ſudden and unexpected accident) in joy of his

his young heire, like a profeſt and canonized Cuckold, makes Carols to be ſung thorowout all Hell at the birth of his boy: never leaves hee hugging of it, and much he commends his own agilitie, that he had got ſo ſtub-faced a Villaine. Ha, ſaith hee (*Proſerpina*) I trow I have once ſhewne my ſelfe to be a man of action: how like me the ſharp-noſed Raſcall lookes! faith I thanke thee wench, the boy deſcries his father, (and ſo he did, for hee had *Bacchus* platter-face to a haire:) Well *Proſerpina*, all Heaven ſhall know of this nights worke: *Pluto* is metall proofe in his old age. *Proſerpina* ſmiled all this while, for ſhee had reaſon, and could hardly containe her ſelfe, but that her feare curb'd laughter. But *Iris* (*Ioves* Herald) who had uſhered his Queene to *Proſerpina's* travaile, rumored *Pluto's* cuckoldrie, for he had heard by one of *Bacchus* drunken attendants, what had happened: So that all ſubjects of diſcourſe and merriment were of *Pluto's* Baſtard. Thus long went rumour common, yet not ſo farre diſperſed as to come to poore *Pluto's* eare, till *Mercurie* the

the worlds swift Messenger, as one tendring *Pluto's* reputation, and much incensed to heare such obloquies aspersed on him and his Queene, imparted the generall report rumoured thorow all Heaven, to *Pluto* himselfe by a letter, which to this effect written, was committed to a trustie and faithfull servant of his, with all expedition to be carried to *Pluto.*

Mercuries Letter to Pluto.

IT seems not a little strange to me (Brother *Pluto*) that your eyes should bee so darkened, your understanding eclypsed, (if a wilfull blindnesse did not happily surprize you) as to entitle another mans labours your owne, or to take the name of anothers Bastard: I must bee rough with you, for you have beene too milde with your selfe: There's not a Tankard-bearer from Earth to Heaven, nor from Heaven to your regiment Hell, that rumours you not for an absolute, complete, and palpable Cuckold: if one Planet or Æthereall

Creature

Creature within Heavens circumference fall at difference one with another, and vow as *Latmos* did he would cuckold *Phœbus*, the best reply that can be made, I am but as *Pluto*. One of Heavens scullery, the other day, was found tardie with *Parthenope*; her husband, though he saw himselfe infinitely wronged, yet comforted himselfe with, I am but as *Pluto*: Alas poore *Pluto*, what is the force of thy authoritie, if it have no force to retort the force of an horne? And what comfort canst thou reape in that issue which is as much thine, as *Vulcans* heire his? I pitie thy sottishnesse, and would willingly reclaime thee from thine errour. Farre better had it been for thee to have married one of thine old Paramours in Hell, than by ravishing so light an huswife from earth, pay the guerdon of thine owne follies. *Bacchus* fleeres in thy face, making thy temples swim with wine, and thy head sprout with hornes. This was a brave holy-dayes worke, a memorable triumph: *Proserpina* hath recompenced her birth-day bravely; her nuptialls were worthily solemnized with

with thy diſhonour. And canſt thou dandle the Baſtard on thy knee? look babies in thy Queenes eyes? Give hoſpitalitie to a Villaine? entertaine a troope of perfidious *Synons*, that (if it lay in their power) would utterly ruinate thee & thy Dominions; and make thee (as thou art without honour) ſo without one Mannor to retire to? And art thou yet blind-folded? Art thou yet muffled ſo with the veile of a reſolved diſhonour, that thou wilt cheriſh that laſcivious proſtitute, that pawn'd thy honour to the Brothell of ſhame? Wilt thou give free acceſſe to *Bacchus*, that made thine owne eyes the teſtimonies of thy ſhame? or entertaine thoſe factious pretenders in ſtates, confounders of all well-governed Common-weales, and ſackers of the moſt flouriſhing Cities, his *Monſieurs Claretto, Ippocriſo*, and thoſe rebellious routs. Bee wiſe in time, I would wiſh thee, divorce that ſtrumpet from thee, ſhee is as impudent as common; caſheere theſe Cavalieroes, and exile them thy Confines; ſend them but to earth, and they will ſend enow to hell. Chal-

lenge

lenge that publique ſtaine to deſerved honour; that corrupter of hoſpitalitie; that pearle of greatneſſe, bottle-noſed *Bacchus*. Doeſt not remember, how thoſe ambitious Giants, had well nye ſcaled thy fathers palace; overthrowne the manſions of Heaven; and made the whole Fabricke of *Iove* a pile of ruine? And whence proceeded this, but from *Ioves* too much lenitie? *Ixion* would have (like thy *Bacchus*) beene a little too familiar with *Iuno*, if *Ioves* tranſpiercing eyes had not diverted his owne ſcandall, and preſerved his Queenes honour. But ſee what juſt judgement he (in his powerfull Majeſtie) denounced on ſo impudent and ingratefull a Villaine: in ſtead of loving, he is now rolling, and muſt ſo perpetually, the wheele of eternall anguiſh: Bleſſed prevention! Deſerved cenſure! But thou (as one either ſecure of thine one ſhame, or ignorant of publique infamie) ſitſt in a whoores lap, makes Carols to be ſung in honour of thy Baſtard: O, is not this brave ſport for *Bacchus*? Yes, yes, thy Tragedy yeelds him an ample and ſpacious argument of a delight-

full Comedy: For lately, I heare, hee preſented an exquiſite Enterlude, all compoſed of thy follies: here preſented one of his drunken Attendants, thy Queene laughing, another thy ſelfe ſleeping, and *Bacchus* brought in himſelfe horning; where, like a ſecond *Alcides*, he makes thy browes his columnes, on which he engraves his perpetuall motto, *Non ultra*. Here is excellent worke for a ſilent aſſe to bee hood-winkt in! What Pilot, ſeeing an imminent tempeſt approaching, will not caſt anchor, or retire to harbour? But thou, ſeeing the tempeſt of thy ſhame, not imminent, but tranſparent, ſleep'ſt with the Dormouſe, and riſeſt with the Snaile, horned. I will be briefe, though a matter of this conſequence, requires a world of inſtruction: make me Italian worke in their guts, play mee *Tereus* part: Thou haſt no *Progne*, but a ſtrumpet; no *Philomela*, but an impudent proſtiſtute. Cut out her tongue, and ſhee will not blab thy ſhame: hang up *Bacchus* for an Ivie buſh at everie Taverne doore in Hell. Let *Monſieur Claret* (who I am credibly enformed

was

was his Pandor) bee drunke of none but Tinkers, and let them drinke till they ſurfet, that they may ſpue him in the ſtreet againe. O that I could expreſſe the infiniteneſſe of the malady which thou art incident to, and knowes it not; made a monſter and obſerves it not; laught at by thine owne Planter, and ſees it not; balladed at by a naſtie troope of Gally-foiſts, Villaines of the laſt edition; proclaimed Recreants to the field of Vertue, and whipped in the Stature Booke of *Saturne*. And yet (my ſqueamiſh Coſin) you cannot ſee into the eye-ſore of your reproach. *Phœbus* ſo much reſpects you, hee will not viſit you, leſt his approach ſhould publiſh your ſhame: *Luna*, like a modeſt and chaſte matrone, becauſe her ordinarie habiliment is an horne, will not ſee you, leſt ſhe put you in minde of that badge you weare. The Planets, as more favourable and auſpicious than you are to your ſelfe, will not come neere your cave (for they are verily reſolved) you are planet-ſtrucke already. As I am your friend, ſo take my counſell; put her away, that has put

you in for all day; live to bee your ſelfe, and not to be an impeachment to your ſelfe: Some here of my fraternitie laugh at you, others in compaſſion pitie your miſerie. Neither pitie, nor ſcorne, are eſtates worth having: ſo cleere your diſgrace, and wipe off the blemiſh laid upon your Deitie, that thoſe friends which pitied you, may convert their pitie into joy, others that ſcorned you, may convert their hate to envie. Howſoever, remaine but your friend, as *Mercurie* will reſt ever your Approved, &c.

After the peruſall of this letter, you may imagine what cold ſwounds came over poore *Pluto's* heart: ſo as in the increaſe of his diſtractions, and decreaſe of his comforts, which he imagined matchleſſe, by the new birth of his ſuppoſed heire: in the retiredneſſe of his paſſions (which ſeeme moſt bitter when moſt retired) hee thus conferred with himſelfe; expoſtulating the probabilities of theſe ſuſpects, with the ſinceritie of his approved and ever truſtie friend *Mercurie*; of whoſe undoubted fidelitie hee made no queſtion: yet becauſe the long-

rooted

rooted conceit of *Proserpina's* constancie, and her generall respect to honour ingendred in him a doubtfulnesse how to resolve: yet in the end *Mercuries* information is preferred before his first resolution. The divers enforcive causes whereof may appeare more amply in this private discourse to himselfe.

Pluto's passions.

A Letter *Pluto*? Yes, and a bitter one: By these contents I should need an extraordinary night-cap, for mine eares by all Heavens Consistories bee supposed hornes. And by whom should these monstrous Appendices bee created? The letter saith by *Bacchus*. Verie good; then consequently am I mine owne Pandor, that entertained a Villaine to lye with my wife. Yet I can hardly beleeve it: *Proserpina* hath lived many yeeres with me, and was never yet detected: shee ever preferred her estimation above any inordinate thought of breach, or violation of ho-

nour; and as proper personages were in my Dominions, as ever *Bacchus* will make: and can I thinke a drunken Swad can so soone seduce my Queene from her respect to honour? No, no: sure *Mercurie* would have me divorce my Queene, to possesse her himselfe: I know not, if there bee knaverie in *Mercurie*, there must needs be villanie in amitie. Yet *Mercurie* was ever a faithfull and approved friend to me: and sure such a report hee has heard, and that, not ordinarie neither, for it seemes it is confirmed by the generall rumour of the Gods. Why then *Pluto* (to make the conclusion agree with the premisses) thou art a Cuckold: and that bladder-fac'd, goggle-ey'd, rheumaticke Rascall, *Bacchus*, has been penning a set speech in *Proserpina's* Note-booke. VVhat remedy? I shall bee set in blacke and white for it: to bee the first Prince of hell that ever bore horne for his crest, and mine impresse shall bee about it, *Inopem me copia fecit*; no rather, *Hæc sunt insignia Bacchi*. Miserable *Pluto*, canst thou descant of thine owne shame without blushing? to have thy

Gem

Gem ſoiled by a Canker-worme? a mop-fac'd Rogue, that ſeldome or never lyes in ſheets, but makes the Taverne his lodging chamber, and the bulke his pillow. O inconſtant *Proſerpina*, to chuſe a lowſie Knave, baſe in education, groſſer in converſation, and odious to all but Flemmiſh Brittons! Could none ſatisfie thee (unſatiate *Meſſalina*) but the dregs of pollution, and that never made difference twixt luſt and love? How thine eyes were dazled? How farre thou diſparagedſt thy judgement? Couldſt thou ſee any ſuch excellencie in *Bacchus*, or any one good condition to approve thy choyce? Was hee ſo farre above thy *Pluto*, as thou preferredſt him before thy *Pluto*? Bluſh at thine impudence: Or if *Bacchus* grape have taken ſo deepe a tincture in thy bluſhleſſe face, as thou canſt not expreſſe thy ſhame by the outward character of a bluſh, at leaſt ſend out a relenting teare, and that perhaps will mollifie the heart of thy abuſed husband. To whom ſhould I appeale to? If to mine owne Judges, I ſhall rumour mine owne ſhame in Hell, as it is diſperſed

already in Heaven. If I appeale to Earth, that rancorous Troope of incarnate Devils will answer mee, it is ordinarie with them to have Cuckolds, and they never enacted Law against that Veniall Errour. To bee briefe, they will absolutely conclude they have no Law for it. If I appeale to my father *Iove*, and present a bill of complaint to the Senate of Heaven against mine owne wife, I shall bee but laught at, and the cause will be protracted, and my selfe the while eternally tormented with delay of revenge: But what bids *Mercurie* mee doe? Play *Tereus* part, cut out her tongue, and she will not blab my dishonour: That were a ready way; and yet hardly were that course secure either; a woman will make a shift to speake, if her tongue be cut out: there is no hope in so desperate a cure. Come, come, I have it: hang laughter: Am I a proclaimed Cuckold, and therfore a complete honest man, and will not I seeke remedy for mine imputation? Is it not a reproach for *Pluto*, to bee termed a Wittall, a plaine honest well-meaning Cuckold? By my regiment of

of *Styx*, *Lethe*, and *Phiegeton*: and by all my power I have in this inferiour Government, I had rather be entituled knave, than honeſt. But where's my Revenge? To *Iupiter Pluto*, to *Iupiter*; he will pittie his ſonnes misfortune, and cenſure *Bacchus* (that ſlavering Hogſhead) according to his deſerts. If I put up this injurie, let me be thruſt from my chaire of ſtate, my kingdome of *Tartarie* for ever. Shew remorſe on me, and inflict revenge (thou Tonitruous *Iupiter*) upon this Horne-maker: for if thou doe not: *Flectere ſi nequeo ſuperos, Acheronta movebo.* I will *Iupiter*, I will; I'le play the Giants part; skale thy airy Turrets; raze downe thy burniſh'd Pyramids; raviſh the Beauties of thy Court; and make one of my baſeſt ſlaves lye with thy Queene before thy face. Paſſion may be long ſilent, but not ſuppreſt: Injuries may be endured, but not quite ſupplanted: I will firſt, like a poore ſolicitor, attend thy Court with lenity, my next approach ſhall be in thunder.

PLVTO ſeconds his paſſion with a complaint to *Iupiter*, the proceſſe whereof

whereof how it fell out, you ſhall heare afterward. VVe muſt now returne to *Plutoes* young heire, and how ſuſpicion aroſe from *Acarno* the Midwife, touching the birth of this young Brat. One day ſwathling this wanton Baſtard, ſhe perceived a marke in the childs breſt, reſembling the proportion of a Vine: the feature of the leaves, ſpurges, and Grapes, ſo artificiall naturall, as made the old Trot exceedingly amazed: on ſhe rowles to *Proſerpina*, and ſhewes her this wonder; the good Queene marvelled not a whit (for ſhe had no reaſon) knowing it to be *Bacchus* ſtampe: yet leaſt this ſhould be occaſion of difference twixt her and *Pluto*; whoſe jealouſie ſhe had now a little perceived; calls for *Iris* the Poſt-Boy in Hell, and commands him, after ſhe had inchanted him with her Ebon wand, that he might goe and come inviſible, to take his courſe inſtantly to the North-part of *Tartary*, (on which Border, the Iles of the *Burmudoes* are ſeated) and there he ſhould find *Nepenthes* child in the Cradle. VVhich child ſhe enjoyned him with all expedition and taciturnity

nity to convey from thence, and bring it to her; where, at his returne hee should heare the rest of her will; intending, as after appeared, to convey her young *Bacchus* in his place, that all suspicion might be avoyded; and this stamp of the true father neither might ingender occasion nor argument of suspect or jealousie in the troubled head of her husband.

On *Iris* goes in his Ambassage (winged to make the course more speedy) nor rests he his wearied body, till arrived at the utmost Cape of *Burmudoes* sea, where after long search, he findes the joyfull house of *Nepenthes*: in he goes (and in the darke covert of night, when cares get repose, and the ambitious thoughts of men find harbour) he easily takes the poore infant from beside his sleeping parents. Up hee mounts with the child, and with as much celerity returnes to the care seased Chamber of *Proserpina*: where sitting alone (for *Pluto* was turned advocate in heavens conclave) seeing *Iris* come into the chamber, with as quicke pace (as if her senses before estranged from her, had beene

beene ſuddenly revived. The child ſhe receives, and the child with as cheerefull a countenance, flies into her boſome. Pretty brat, that occaſions no little griefe to thy poore parents, that in their ſleepe poſſeſſed thee, but waking in the ſurvey of their barrenneſſe makeſt their lives loathed, but their griefes muſt not be dilated by our pen; we will leave them ſorrowing, & returne to *Plutoes* ſucceſſe in his ſuit.

Proſerpina now at hearts eaſe, intending next morning to ſend her baſtard to *Nepenthes* houſe, that it might remaine there foſtred in ſtead of their owne; was prevented by her husbands returne; who came in as ſhe was committing and commending the child to the care, tuition, and ſafe convoy of her Herald *Iris*. How theſe two encountred may be imagined by *Plutoes* former paſſion; yet to make our diſcourſe more complete, and the *ſeries* of our tale with better concordance knit up; You may ſuppoſe *Pluto* entring his Queenes chamber, and with ſparkling eyes, ſevere looke and menacing aſpect, thus chaſtiſing her.

Pro

Proserpina encountred by Pluto.

IMpudent Minion! doest thou imagine *Pluto* has no eyes, because he weares horns? Let go the bastard; he that fathers it is able to keepe it; Thou hast stuff'd my head with horne shavings; made me infamous for ever; derided in heaven; contemned on earth; and pittied in hell. None but *Bacchus* (insatiate strumpet) to flie to, That on my knowledge is buzling with every milke-maide! Am I the Rhynoceros thou hast branched? the first Cuckold of thy making! and the first that ever was in hell created! and thou it seemes (to blinde my eyes) wouldst cõvey this Brat to some desolate promontory, some Anchorage or Sotary, for to pray for thy lewdnesse? Sure I thinke if ever it proved Fryer it were not of the mothers mind, but ere five cares were expired, it would sing, *The Fryer has lost his breeches.* Out Cockatrice, out: with what forehead canst thou plead for pardon? I that tooke thee up, as earthly

earthly Gallants, take up light commodities, stragling from thy mother, hath found thee now strayed from thy honour. I will never keepe holiday in thy remembrance hereafter, so long as thy wind-pipe is open. Thy melody shall be converted to shriking; thy best of delights to perpetuall dispairing; and thy late banquetting to incessant tormenting. Cuckold *Pluto*, you strumpet, and none but *Bacchus* to doe him that dishonour! Better could I have beene pacified, and sooner had the passion of my eternall choller been mittigated, if any within my owne Regiment had done it: But a drunken slave, that in the height of his Cups, will rumour my hornes to all his Cup-shot Assacinats! Goe to. Hell shall roare for't. Thy liberty shall be perpetuall imprisonment; thy life horrour; and though thou wish death, yet, he shal not be so thankfull as come, if it be but to augment and aggravate thy misery. And for thy Bastard, heare *Ioves* decree.

Ioves

Ioves Decree.

BY the power of my commmand, *Iove* the ſupernall commander of heaven, ſoveraigne of earth, head Prince of the Mediteranean, and abſolute Emperour of the *Tartars*, planter of Iles, eſtabliſher of Nations, Extirper of the Baſtard Race, auſpicious Protector of chaſte affections, rateſies this decree following: Whereas *Pluto* our well-beloved ſonne, upon juſt complaint of *Bacchus*, and his licentious Queene *Proſerpina*, hath informed us of illegitimate iſſue, deſcended from their unchaſte loynes. And that the Baſtard (as an apparant and evident note of his diſhonour, continues in the Court of Hell, to a publike contumelie of the ſaid *Pluto*, and no leſſe griefe to us. We therefore, to root out the very memory of ſuch diſgrace, and the being of ſo worthy an iſſue: doe in our power transforme the ſaid Baſtard (in reſembrance of *Acanthus*) into a

a Plant

a Plant; wch, to expresse his father shall still reserve the name of his progenitor *Bacchus*: and therefore have we in his memory, called him (as one commended to the care, protection, and tuition of his father) *Tobacco*, the curse whereof we referre to the consideration of our sonne *Pluto*, whose injuries we in compassion feele in our selfe. And that our decree is not to be abbrogated nor disanulled; We have here in our celestiall Consistory, Sealed it with the subscription of our glorious Synode subsined, *Mars*, *Mercury*, *Saturn*, *Neptune*, *Æolus*, &c. Our decree is not to be adjorned, but with expedition confirmed. For *Proserpina*, to pray is bootlesse; prayers are out of season; or to weepe and deplore her present misery, is fruitlesse; teares cannot move remorse. The Decree must be performed, and so it was: for *Medusa*, that brave inchantresse, is sent for according to *Ioves* Decree: and she with her Snaky-rod catching the child, with the Decree read over it, transformes it presently.

The

The Argument of the following Discourse.

NOVGHT *now but leaves for that same feature cleare,*
Which but of late did in the child appeare.
The root, the feet, the body was the stemme,
So much commended now of mortall men:
His father heard it, that his child should take
Another feature, and another shape:
Incenst at first, yet makes his sonne divine;
For Bacchus *steepes* Tobacco *in his wine.*
The sonne makes sober, and the father drunke;
Thus by Hels birth, Earth's to confusion sunke.
Now wee'l proceed as times be worse and worse,
From Bacchus *blessing, to* Tobacco's *curse.*

The curse of Tobacco, *or,* Pluto's *blessing to* Tobacco.

TO returne to the miserable state of those poore Landers, that were now deprived (unawares) of their choyceſt and selectedst comfort: I need not, onely to expresse the renuall of their hopes; Know that *Proserpina* in remorse of her impietie, weaving a second errour in her first offence, and Chap. 3.

one no leſſe (if not more) inexcuſable than the other; returnes their child againe with a ſumptuous Armolet about the Arme of it, to recompence the wrong ſhe had done, with advantage. VVhat joy the Parents conceived at the reſtitution of their child, I leave it to you to imagine: Meane time, we will proceed with the ſecond branch of our diſcourſe, to wit, the bleſſing (or curſing rather) which *Pluto* gave this Baſtard Plant, foretelling, with what admiration it would be received on earth.

Novv my brave Baſtard, I will ſend you up wrapt in a Paper to that father of yours, *Bacchus*, and may my *bleſſing* follow thee. Thou art now to travell through many ſtraits: firſt through the noſes of the *Barmudoes*; for there it is fit thou offer thy ſelfe firſt, becauſe they challenge an intereſt in thee by thy birth. Thou ſhalt be hiſſed out of the ſchoole of *Hypocrates*, *Æſculapius*, and *Galen*. Not a Quack-ſalver Doctor upon the Univerſe, but ſhall reade Lectures on thee, as if it were upon an Anatomy. The mercinary Pedler ſhall counterfeat thee:

thee: and drying ſome VValnut leaves, ſhall forſweare himſelfe for thee. The Frenchman ſhall love thee, for thou art reſtorative to his infirmities; thou ſhalt be as familiar with the tatterd Indian; as Slapdragons with the Flemming; Potatoes with the Italian; or Flawnes with the Bohemian. Thou ſhalt be thy fathers Caterer, provide him victuall and victualers to eate his victuall. Yet my comfort is, thou ſhalt not be onely for the generous Gallant, but as well alſo for *Aminadab* the Pedant, and *Hob-nayle* the Peſant: The very Tinker (with his fine Braſſe) ſhall tinckle on thy ſides, and ſnuffe thee out like Neeſing-powder. The Pox and Piles ſhall reverence thee: one fire ſtrikes out another; and whole families ſhall maintaine their Tatterdemallions with hanging thee out in a ſtring. But of all Cities, Iles, Provinces, Dominions, or Segniories, none ſhall entertaine thee in that royalty, or with that generall ſtate at the Albionacts: their Long Acres, Uplands and Downe-lands ſhall flie in a trice to retaine thee in their company; Thou

ſhalt ſoake them to the bone (my renowned Baſtard) and make them skarre-Crowes to Nature. Yet, it cheeres my heart, when I thinke how every foole muſt have his Bable; and not a good diſcourſe without the ſuggeſtion of thy brave, pregnant and fiery ſpirit. Yet, as well as they love thee, they'l ſpurt thee out, and make thy owne Manſion all be ſlubberd with thy owne Iuyce; while this raiſeth *Pluto* one pin higher: to ſee a yong Cavalero ſpit out his patrimony in Rhume. No entertainment without thee; nor ſpeech worth obſerving, that has not life from thee. Thou makeſt the purſued Roarer forget the Serjeant is at doore to arreſt him. Thou makeſt him valiant: not a Braſſe button on the Univerſe dare attach him. Who dare encounter *Phaeton*, that is nought but fire and ſmoake! Sending out the Tapers of his wrath, the fagots of his indignation? The Creſſets of his ſpleene, and the furnaces of his evaporated Ire at the Creviſſes of his Noſe? Why, I ſhall be made to bleſſe thee: Thou wilt be the onely enlarger of my kingdome, the en-

enricher of my ſtate; and the ſtabliſher of my Empire eternally. I ſhall thanke my wife (ere long) for my Baſtard honours. Never did *Alcydes* more for his ſtepmother *Iuno*; than thou for thy ſtepfather *Pluto*. I ſee *Charons* boat over-burdened already; hoyſe up ſayles *Charon*, my hony Baſtard ſends thee them in Swoupes. But I ſee more vertue in them yet; as the light of the fire darkens the light of the candle, ſo ſhall thy ſmoake (the pure Elixir of a Gallants brain-pan) draw to thee all the ſmoake that's uſed to ſteme out of great mens Kitchins: Their habitations ſhall become as deſolate as a Wilderneſſe; as bare as trees in fall o'th' leafe; as naked as a Frenchmans Scalpe; and as deſtitute of hoſpitality, as a Wappin Broker of honeſty.

But this is nothing to that reverence thoſe ſmoaking Albyonacts will do unto thee: there will a *Scholler* make a ſet ſpeech to thee; and canvaſe thee in a Blanket, with predicamentall words, above compariſon or Gradation. VVith, O thou *Hyble* of Intelligence; thou *Arſenall* of

eminence; thou *Caſtalia* of Ingenuity; thou *Hermyone* of Harmony; thou *Syſtema* of Logicke; thou *Anadema* of Rhetoricke; thou *Anathema* of choller; thou *Aſtræa* of Honour. Thus will the word-joyning Scholler grace thee. Then the *Lawyer* with his Quillets and mentall reſervations, Soleciſims, VVrits, and Demurres without Demurres, will thus aboord thee.

O, if *Iohn a Styles*, or *Iohn an Oakes* had knowne thee in their dayes, what caſes couldſt thou have put thē? for by thee (and none but thee) thou *Heanton ymoreumenō* of judicious pleading, we gain'd a *Melius inquirendum*, what it is, or what it meaneth? as for example, if we find thee not in thy ſpirit and life here, we ſeeke thee elſewhere, and ſo by a *Melius inquirendum*, we poſſeſſe thee. By thee (and none but thee) we find what is a *Capias ad legatum*; for being taken in the head, we are forc't to lie by it. By thee we find what an Injunction is at the firſt ſight; being injoyned to avoyd much corrupt matter, wherewith men of our profeſſion be extraordinarily troubled. Wherefore, if thou have

have any action of Outlary, againſt any Gallant or Gallants, within our Precincts, in behalfe of Arrerages due to thy Maſter in thy behalfe; we will procure thee expedition for nothing, (and reaſon) for thou art incorporated in us. Thus will the ſpruce *Areopagite* diſcourſe to thee: where preſently a Waterman, a Tankard carrier, or ſuch neceſſary Hogs-ſnout in the City will thus accoaſt thee. O ſmoake, no ſmoake but vapour, and no vapour but ſmoake! thou makeſt my Tankard as light as a Pipkin; thou makeſt us never thinke of our poverty, drawne in Sluces from *Ware*, and in Pipes to *London*. Nay, noſe it (neighbour *Timothy*) noſe it; O Herbe of Grace! ſurely he that founded thee was ſome Traitor, for thou haſt betrayed me of my wits already. Come, another Pipe, good Maſter *Flie-ſmoake!* why may not we ſend out a Tankard of water at our noſe, as well as Maſter *Had-land* blowes out his Acres? We will honour thee ſtill (my brave Trinidadicall ſpirit) and we will take it i'th' ſnuffe whoſoever wrongs thee.

THUS (my Noble and Heroycall

Bastard) shall all Professions honour thee; all degrees reverence thee; and the chiefe Metropolitan Cities shall maintaine their greatest Traffick and Commerce by thee. Happy shall bee that man, who can engrosse a portion of thy quickest spirit to himselfe! It shall stand instead of his *Orisons* in the morning; and early will hee sacrifice the snuffe of his Candle to thy Incense; not a complete Gallant, that hath not his *Vtensiles* to conduct thee to his nose: for thou ministers him a portion of joy, and tells him of building another Castle or Coloss in the aire.

Thus thou playest Minister to *Pluto*, and estates me in an ample Government; thy smoake shall be the conveyance to hale those snuffing Prodigalls to my smoaking Dominions; for thou art but a preparative to the solemnizing of thy father *Bacchus* his Festivals. Thou, to open the passages to receive liquor: He, to poure in his unfathomed Bucket, and to rinse their Liver: Thou, like another *Synon*, burnes *Troy*; sacks the Citie; rases downe the walls; and with thy

perfidious

perfidious incurſion, ſubjects all the inward parts of the Citie to deſolation: He, when all things are done (like a ſeeming friend) proteſts affection, and with ceremoniall Ambages inſinuates into that poore Fort which remaines: where like *Sileni* of the laſt Edition, they entertaine him, receive ſo much of his Complement, till they become complete and replete Gallants: then, *-furor Arma miniſtrat. Bacchus* ſets them byth'eares, Buffet ſtooles walke, Pottles (like pellets) expreſſe their meaning by their clattering. Here (my worthy ſtep-child) the comfort of my wronged bed, and the onely hope to eternize my ſoveraignty, beginnes my Joy! for Diſcord and Diſſention yeelds to me a perpetuall Union and Harmony. Thou art that Brand of *Paris*, ſhalt make earth flame for't; that *Olympias* ſerpent (that ſnake of *Adraſte*) ſhalt winde thy ſelfe in the minds of men, and draw a greater fleet to thy Voyage of *Tenarus*, then ever were of *Argonauts* to *Colchos*. If thoſe three Siſters, *Oeto*, *Ocypete*, and *Celano*; thoſe Arch-Pyrats, Harpies of the Atlantick,

Atlanticke, brought ſuch rich booties to their mother *Cleona*, what will my transformed Baſtard doe for me, that hath the whole world to rome in? Thou wilt make *Bacchus* call thee his *white boy*; and I will crowne thee with a Diadem of burniſht gold; with a plume of Eſtrich feathers: and thou at thy returne, like another *Aquila*, *Affricane*, or *Pompey*, ſhalt triumph in the ſtreets of Hell; weare as many Trophies, as thou haſt enricht the Treaſurie of Hell with ſoules. Heere ſhalt thou lead the Prodigall in chains, and with a ſhadow of ſmoake, draw him to follow thee, *aut ſequetur, aut trahetur*. Here, my brave Spend-times, ſhall deſire thy company; but thou like a triumphant *Hannibal*, ſhalt contemne them, leading the Slaves in bonds; and like another *Tamerlane*, make Earths Soveraignes follow thy Charriot wheeles, crouching like pedeſtals at the foot of thy Majeſty. Hear my Cautions therefore; and in obſerving them, thou ſhalt purchaſe thee a wreath of eternall honour: Not a Fiend but ſhall bend to thee; and thou in the Majeſtie of thy ſtate ſhalt contemne

temne the greateſt, being made miſe-rable by thine inchantments.

Eſpeciall adverriſements given by Pluto *to* Tobacco.

FIRST caution I propound, is, that in everie place wherethou commeſt, thou take the beſt Booth in the Faire. Plant thy ſelfe in the eye of the Citie: ſet mee the picture of ſome ſallow-faced Blackamoore, or a Virginia-man, for that will rather draw cuſtome upon the Fronteſpice of thy doore: A *Zeuxes* or *Apelles* would doe well in theſe caſes, to enforce paſſengers by the picture, to draw neere the ſubſtance: make a partition in thy ſhop; it may bee the hot Venetian comes to bathe with thee, rather than to drinke Tobacco with thee. Draw the curtaine cloſe (ſinne would have no eyes poring upon her) and when thou ſeeſt a young raw Novice, that never was yet

yet matriculated in the schoole of vanitie, make a speech to him in commendation of thy vertue, power, and operation; if hee listen thee with a greedy eare, continue thy discourse with arguments, and how insufficient soever, no matter, the Gudgeon will be taken, and having him once in, presume on his custome. Now and then to discourse of novelties, and unheard-of rarities, will not a little encrease custome: for the phantastickneſſe of the age admires nothing so much as fabulous relations. Tell of thy strange birth, but neither of mee nor of the place of thy birth: though men come so frequently to me, yet they love not to heare of me: I would have thee in any case lay traines for the better sort, for the worser sort love to imitate the better: And then in thy profession thou maiest apologize thine errours (as thou canst hardly bee without them) if thou meane to live rich, or not to die a Beggar.

THERE bee three persons I would have thee use with all observances, the Scholler, the Lawyer, and the Poet; I distinguish them, for seldome makes

Poet

Poet Lawyer, ſeldome becomes Lawyer Scholler, ſeldome exquiſite Scholler either Poet or Lawyer. The Scholler to confirme thy profeſſion by reaſon, the Lawyer by equivocation, and the Poet by invention: One to diſcuſſe, another to diſcourſe, and the third to fable. Theſe, as by time obſerving, they may bee eternally won; ſo by ſcurvie uſage they may bee eternally loſt. The Scholler will bee thine, if thou talke in his element; ſooth him in his arguments; and call him moſt profound, dogmaticall, and literate *Triſmegiſtus*: let not one reaſon (though it be never ſo wide of ſenſe) paſſe from him without thine approbation; and when thou art wearie in praiſing his imperfections, fall to admiration; but let it be,--*Ut pueri Iunonis Avem.* If thou canſt know what Univerſitie he is of, advance it with new-coyned and ſtrangely-minted Hyperboles: Diſcourſe a whole houre of the antiquities of the place; not Mount *Parnaſſus* it ſelfe more ancient. Then diſpatiate into the pleaſantneſſe of the ſeat; the fruitfulneſſe of the place; and withall,

of

of the greatneſſe of their Commons; for that they like to heare of, though they ſeldome ſee it. Theſe diſcourſes will make the Scholler thine owne; he is thine individuate and incorporate friend; the Ivie claſpeth not neerer the Vine, nor the Miſſell-tow the Oake, than he will knit to thee.

THE Lawyer will be thine, if thou compare theſe preſent times with thoſe flouriſhing and impartiall dayes of *Hortenſius*, *Marcus Appius*, *Cornelius Graccus*: ſwearing too (for thou muſt make no bones of oathes) that for pure eloquence, excellent conveyance, abſoluteneſſe of method, and other proprieties, *Rome* in her glorie (even in the maturitie of her time) never attained ſo abſolute and exact a courſe in pleading. Then in defence of corruption, (becauſe everie man muſt live by his trade) talke of brave Senatours, and the braveſt Councellours, would now and then be anoynted, and for unction diſpenſe with conſcience; and tell him withall, examples of authoritie to confirme it. This diſcourſe will ſo enſnare my young Mowter, as no queſtion (if hee diſtaſte

ſmoake)

ſmoake) hee will frequent thee for thy many good parts: An oyly tongue (my nimble Baſtard) is worth a kingdome.

For the Poet, I cannot tell what to ſay to it, he is ſo oft out of his wits, as he verily imagines himſelfe the man in the Moone: There's quick-ſilver in his braine; and if he were not now and then encountred by Sergeants, and kept under locke and key, hee would verily turne Bedlame. Yet becauſe phrenſie muſt bee purged, and thou (my Wag-halter) haſt vertue and operation to love ſuch, becken to the thred-bare contemned Urchin, give him a pipe on my ſcore, hee'll pay it at the next new play he makes, if the Doore-keepers will bee true to him: and if not, hee'll make thee up ſome ſcurvie end of a Ballad, deſerves a pipe of ſmoake. But before thou humour him, I would have thee finde him, and I proteſt to thee I cannot direct thee to him: many have this name, but as farre different from the perfect ſtraine of a Poet, as the gliſtering of the Gloworme from the light and ſplendour of the Sunne. Some come from the camp to the ſtage, from the pike to the pen;

pen; and few Souldiers will prove good Poets. For the nature of theſe men (I my ſelfe have had an itching inclination to this poeticall phrenſie) had rather fight with *Bacchus* than *Mars*; and had rather cope with a barrell, than oppoſe themſelves to a quarrell. Others, from an Indenture to a Theatre; the Scribe turnes Phariſie; and *Aſinus ad Lyram*, expreſſeth his owne ſhame by his Scriveners fragments. Others, from mowting to comicke writing: a brave honour to deſcend to Poet from Lawyer. But amongſt theſe (my brave *Spurio*) thou ſhalt finde many generous wits poſſeſt with this phrenſie, call them to thee, ſmoake their wits, it may bee they are muſtie, and deſire ſoaking: Theſe poore Gnats deſerve thine acquaintance, even the loweſt favorite in *Parnaſſus* Armourie, *Qui neſcit verſus, tamen audet fingere.* Take him to thee, hee ſhall, for his love to Ribauldrie, drinke a pipe on my ſcore: What, ſhall vanitie want ſmoake? No, (my thrice-renowned Hermaphrodite) ſmoake thou them here on Earth, and I will ſmoake them in Hell with pipes

of

of Sulphur. But I pray thee retaine theſe laſt of all others; they will draw company to thee; they are made the verie *Morio's* of our time: and what good wit but either can draw thee into acquaintance with great ones; or is ſo endeared to the other ſex; as by their meanes, thou ſhalt have creatures of both kindes (and that will make thee for ever) reſort to thy ſhop continually! Humor me theſe Poets; extoll their devices, though thou never heard of any of them; they love to be tickled: Flatterie they cannot judge of; for they verily imagine their deſerts out-ſtrip all commendations. But now (my Rogue in graine) if thou couldſt ſet up a private *Refectorie*, for the young effeminate ſort (for they would like Adamants draw continuall recourſe) I would hug thee eternally. Sell mee Potato-roots, Eringoes, all Electuaries, Confections, Receipts, Conceipts, Deceipts, Pomatum, Ceruſſe, with a large recitall of thy brave commodities; and a little ſmooth-faced *Ganymede* ſtanding at the doore, who, like another Parret or Mag-pie, may crie ever in one tune:

What doe you lacke? Pomatum of the beſt, Ceruſſe; what doe you lacke? If thou be ſo bleſt, as to get theſe Syren-faced things into thy confines, I ſhall be happie in thee. The beſt meanes to enſnare them, is to commend them; and in compariſon of ſexes, to prefer theirs in many degrees before the groſſe and diſtempered conſtitution of man; ſumming up ſome eſpeciall records of their ſexes worth. "Bleſſed creatures, Soveraigneſſes of earths happineſſes (thus mayſt thou binde them to thee;) when Nature framed the beſt of her Art, ſhee exemplified it in you, making you the founders of Cities and flouriſhing Countries, Provinces and Ilands. *Aſia* firſt founded by a woman of that name. *Europe* by *Europa*, daughter to *Ægenor* King of *Phœnicia*: and *Scythia* of a woman that ſprung out of the earth, who named her ſonne *Scytha*. To deſcribe the rare ſites and foundations of Iles (matchleſſe creatures) *Rhodes, Corcyra, Salamyna* and *Ægyna* were all founded by women. Shall I aſcend higher, and regiſter your excellence in the Planets, and thoſe

celeſtiall

celestiall bodies, which give humane bodies light? There bee a thousand and twentie stars names knowne, all which have their Constellations of women. Shall I then expresse your incomparable natures, by essentiall goodnesse? why! Vertue her selfe makes your sex inimitable.

Justice with a sword in her hand portrayed like a woman; Prudence with a glasse; Temperance with a diall; Fortitude with an huge Colossus on her shoulder, that *Hercules* could not remove: all these in Imbroderies, as Tapistrie, Cloth of Arras, and the like, beare the formes of women.

Thus commend them, and they will sooner buy Eringoes of the worst (so they may have them by *retaile* at thy shop) than at others of the best, that cannot with a glibberie tongue deifie them. But I hold thee all too long: last Caution I should give thee, have I reserved for the last, that it may take deepest and firmest root in thy memorie: on my blessing I warne thee to contemne honestie, as a poore whore that is neither for

Court, Countrey, nor Citie. Spurne at her when ſhee offers to be acquainted with thee; it is not fit that *Pluto's* Baſtard ſhould reſpect Honeſtie. Get and care not how; forſweare thy ſelfe and thinke not when; cheat, reſpect not where. Honeſtie could never thrive in the world; as ſhe is a beggar diſcard her; as ſhee is ſimple ſcorne her; and as ſhe is baſe loath her. When ſhalt thou ſee Honeſtie approach a great mans palace, enter a Tradeſmans ſhop, or get bed-roome in an Inne? but Knaverie is ever reaping a commoditie: There is not a Comrade in all the Citie, but ſhe can make uſe on; that wind blowes ill, where ſhe gaines not ſomething. To bee ſhort, ere thou ever ſet up ſhop, or hang out thy Blackamoore, diſclaime honeſtie; entertaine perjurie; and the firſt part of knaverie may begin with a paire of uneven ſcales. Thus if thou proceed in thy trade, I ſhall thinke my Cautions well beſtowed; if not, to aggravate thy puniſhment, I will eternally baniſh thy ſtrumpet-mother from mee; and make thoſe verie Gallants which frequent thy ſhop, kicke thee into the

kennell

kennell for thy honeſt ſimplicitie. More ſhould I ſay unto thee, but that Hell growes turbulent for want of government. Though I doe not leave thee as I found thee, in that thy ſhape is altered; yet I leave thee in ſome reſpect better inſtructed: This is my laſt bleſſing; Fly into the world, and may knaverie guide thee, falſe weights enjoy thee, and many phantaſticke Aſſes be ſeduced by thee.

HAVING ſhipp'd this plant in *Charons* veſſell, and ſent it into the world, what commerce it had in time, and what people of all conditions frequented it, ſhall appeare by this pitifull complaint made by Time; whom you may imagine came forth of an old decayed and ruinous caſtle, bald-headed, with a ſythe in his hand, and blubbered face, ſtanding in the publique ſtreet of *Troynovant*, (for there this Plant tooke firſt planting:) where he exclaimes againſt *Pluto's* Baſtard, in theſe or the like continuate paſſions.

The Argument.

The Complaint of Time *upon* Tobacco; *and the miſerie of mans ſecuritie, loſing that treaſure by Times expence, which can never be repurchaſed, or redeemed, but by bitter and inceſſant repentance.*

Chap. 4.

WHo Cals on Time? Who makes uſe of Time? Or who in meere compaſſion wil wipe theſe teares from the eyes of Time? Unhappieſt of men, that ſhould offer the beſt of men, yet art deſpiſed by all men! None here will negotiate in thy behalfe; they make thee a ſtale to their pleaſures, a Pandor to their filthineſſe, a Brothell of ſhame, and a contempt to thy ſelfe. None eſteemes thee as thou art, precious; but makes thee different to thine owne nature, vitious. The ambitious man hugs thee, to climbe the ladder of preferment by thee. The wanton and licentious Courtier, to ſatisfie the phantaſtickneſſe of his braine-

braine-ſicke vanitie by thee. The covetous miſer, to enrich his never-contented coffers by thee. The Prodigall, to ſpend the gifts of Fortune. and the refined treaſure of his ſin-crazed ſoule by thee. Thus, who uſes thee like thy ſelfe? Who honours thee like thy ſelfe? Or who embraces thee, but either by pleaſing Earths Mammon, to diſpleaſe himſelfe, or by contemning thee utterly, to undoe himſelfe? If thou hadſt that which thou haſt not, it may be ſome would catch thee, but being bald (as thou art) none layes hold on thee; what, none? no, none: *Nemo, herculè, nemo!* Yet, me thinks, for all thy baldneſſe, the Sergeant ſhould clap hands on thee; his fingers will grant a bald man no diſpenſation. Yet thee he never lookes at, for why? thou art out of debt, though all be in arrerages to thee, all engaged to thee, all in ſubjection to thee: And like an imperious Owner mayeſt command an hourely arreſt; yet, who is it of all my debtors braves me not? who of all my factors contemnes mee not? and (to my griefe) who not of the baſeſt revile me not? Miſerable Time

unhappie Creditour! to have ſo much pitie on ſuch inſolent Debtors. Here I heare my name conteſted by Truth, and preſently my teſtimony is beat downe by Falſhood; there, the ſimple honeſt man craves that I may try the cauſe; for (ſaith hee) Time tries all things; and preſently the poore man is cut downe, before his cauſe come to the verdict of Time. Thus Juſtice goes on ſtilts, and Time ſupports her; Falſhood goes under warrant, and Time ſecures her; Simplicitie is oppreſt, and Time muſt delay her; the good ſuffer, and Time ſees it; the ill are diſpenc'd with, & Time confirmes it: Thus may all men impute the cauſe of all diſorder to Time; and ſo they doe, while I in pitie of the good, will in Time inflict due puniſhment on the evill. Meane time, like *Ioue* himſelfe, and thoſe Æthereall Powers above, who for all their integritie were accuſed to be Authors of their owne impietie, Art thou blamed:

O facinus! mortale Genus nos Numina primum

Incuſat:

Incuſat; cauſamque putat, fontemque malorum
Quæ veniunt.

O wickedneſſe! what hainous crimes ſurprize the hearts of men, To make us Authors of that ill which is commit by them?

Must thou poore Time be a Maske to every fact unjuſtly committed? to every bribe corruptly receaved? to every oppreſſor, that is amongſt the worſt of men numbred? What remedy! thine owne ſinceritie is thine owne beſt Apologie. Thou wilt once diſcover thy ſelfe what thou art, and detect the ſecretſt of Imagination, that now ſeemes ſecure of thee or thy power. So long hath my Spring continued: I expected a better growth in this field of vanity, then Stubble and fruitleſſe Darnell. Well, I will now make up my Harveſt: I will ſee if my Sythe can cut downe, where my Lenitie could not make grow. I have too long ſeene (the eſſence of my ſelfe) opportunity offered, contemned; too long, the eſtimation and repute of

of my name eclypſed. The worldling ſhall know he has a power to prune, as he had a deſire to water: his infinite ſtore of treaſures got by oppreſſion, ſhall be as pathes which conduct him to the Brinke of confuſion. The laſcivious Dame, that turnes my houre-glaſſe to obſerve faſhions, ſhall not with all her painting allure mee; Nor with her Trumperies entice me; Nor with her whooriſh-looke ſeduce me. I am too old to be a ſlave to a whoore; too wiſe to be tempted by a whoore; and too proud to ſerve a whoore. The waſtfull prodigall, that becomes heire of his fathers bagges, but not his vertues, ſhall not affright me with his oathes; awe me with his ſcrew'd face; or diſmay me with his Bilboe blade: I have a weapon of a ſtronger temper, and it will pierce further then a Roarers Tolado. The unjuſt Regrater, that engroſſeth wealth to himſelfe, famine to the land; I will make him open his two-leav'd granars, pull out his worme-ſprowt corne, and lay his foyſty victuall forth to the open Market. And this done; I will bring him bound, before a better

better Purveyer. The proud ambicious arrogant Princocke, that glories in his out-ſide, (and ſo he may, for it is worth more than his inſide) ſhall Player-like, be ſtript out of thoſe ſilken Trappings: he plaid a brave mans part on the Theatre of this world, but he has his *Exit*, and I am in the Tyring-houſe and will diſ-robe him; he ſhall know, *Mundus Univerſus exercet Hiſtrionem*; Earth is but a ſtage, the life an Enterlude, the people Actors; onely I am left to empty the Stage with my Epilogue, but none of theſe for my paines will give mee a *Plaudite*.

Yet of all theſe, none to me ſo profeſt enemies as theſe *ſmokers* of our *Age*; they whiffe me out in fume: and ſpend my beſt of houres in Candle-light; their wits goe and come by Pipe and Pipe; thus am I taken in ſnuffe by every Peſant. Alas (poore aged Time) was thy firſt race thus addicted? were thoſe ancient Heroes of renowne, which got glory by forraine Conqueſts, for their Pipe uſing a Pike, for an herbes vapour, fields terror, thus imployed? No; their time

was

was ſpent (and glorioufly ſpent) in their countries renowne; Commonweales ſucceſſe; or publike managements of ſtate, not in an airie vapour. Theſe increaſed in generall reſpect by particular worth; they had other imployments than piping; *Belonaes* march reliſhed better than the juyce of *Necotiana*; then were the clattering of Armes, the ranking of battailes, the ranging of ſouldiers, and marſhalling of fields, of more eſteeme than ſmoake. Unworthy ſucceſſors of ſo noble and imparalleld predeceſſors, ſhall Time be ſpent in nothing, being the preciouſt of all things, but in ſmoake and vapour, the lighteſt and trivialſt of all things? Shall your imployments which uſe to be ſo ſerious, be expended on an herbe, of all others, moſt obnoxious? How *Time* weepes! ſee his teares trickling; his poore decrepit legges declining; his tongue faltring (as one ready to leave you) and then where be your delights ended, how is that *interim* of your life concluded, when *Time* ſhall leave you, that ſo long bare with you? when your dayes, as they were imployed in ſmoake,

ſmoake, ſhall end in ſmoake? Alas! I doe pitty my childrens ſecurity, pitty them and grieve for them; *Nec longè a miſeria eſt, quiſquis miſeratur.* Your miſery (by a tranſumed nature) becomes my miſery; and while you loſe me in ſmoaking, I well-nigh loſe my ſelfe in ſighing. O *Niobe*, why weptſt thou that thou ſhouldſt be ſo ſoone deprived of children, ſince my greateſt miſery is derived from having children? Thou weptſt, not to poſſeſſe them, I to enjoy them; Contemning their foſter mother that firſt nurſt them. I tell them, my teares are continuate; my love intimate; and my end approaching; yet they anſwer me with hearts obdurate; enmitie inveterate; and ends deſpairing. I offer my ſelfe, and they ſpurne at me; wooe them with beſt of Times rhetoricke, and they deſpiſe me; and open the treaſures of my heart to them, but they reject them and caſheere me. And is not this miſerable, to contemne him, caſheere him, revile and inveigh againſt him, without whom they cannot live; without whoſe breath they cannot grow; and without

out whose supportance they cannot stand? What have they wch I give them not, (or within the course of my houres) that I minister not? Puritie of aire, to breathe; variety of sounds, to heare; fragrancy of savours, to smell; qualities and differences of taste, to relish; Diversity of corpulent substances, to handle; and rarities, with dissundred store of varieties, to behold. And doe these bounties deserve no requitall? Doe these gifts merit no recompence? Must these ample and indefinite beauties and bounties receive no thankes? must this *αντιδορα*, that gracefull remuneration, established by the *Persians*: that, whosoever should be readier to receive than give, was to be punished with extreme censure, be thus wrapt up in forgetfulnesse? I have long expected substances, and am I payed with smoake? a sweet Incence! an excellent satisfaction! More guerdon doe I receive of my love frō the sleeping Dormouse, than the smoaking Gallants; shee sleepes but all Winter, but this *Man i'th' Mist* smoakes it all the yeare long: hee proportions his nose, like the Ele-

Vid Plin. in Nat. Hist. Ælian. & ibid.

phants

phants ſnout; and to make himſelfe more terrible, like another *Ætna*, ſteemes Vapor and terror out of his noſe. Sure this is none of my Boy! I ſent him not into the world ſmoaking, but ſhriking; and now as ſoone as he came peeping into the world, to fall a piping; he doth not that for which he was ſent hither. VVell; if this be the fruit of thy long education, the end of my travaile, and the period of my care, I muſt ſeeke out ſome other children, that will imploy their time better, and make uſe of my bounties with more circumſpection. O Lord, that *Diogenes* had come in thoſe dayes with his Lanterne and Candle at noone day, he ſhould have found many at their Candle without Lanthorne, but none of thoſe hee ſought for, *good men.* Alas! where may *Time* find thoſe rare Phœnixes, thoſe white Crowes, blacke Swans, thoſe mirrours of mortality? the Grecians Axiome was: οὐδὲν ἔφο τὸ περὶ ἔσκε; nothing that ever was, ever erred; but οὐδὲν, now ſhall be changed into πασὰν, for all things now claime privilege in errour; and yet what

Nihil quod natum eſt, errat.

what availes it thee poore Time, to weepe? thou mayst sooner change thy selfe into Marble with *Niobe*, than dissolve the marble hearts of thy children with thy remorsefull teares. Vertue seldome mounts, but Vice is ever mounting; Passion may shew thy griefe, but the extent of griefe (much I feare it) will not minister a remedy. As when *Annibal*, seeing his brothers head thrown into his Tents, cryed out: Now doe I behold the misery of *Carthage*! so when I behold that Tawny-faced *Æthiopian* stand out pictured with a Pipe in his hand, to entice the poore passenger, may I justly cry out; Now doe I behold the misery of the world; the corrupter of Cities; the depraver of youth; the dotage of Age; the dissolution of all! And this griefe is no lesse than any other to me: when I see Pipes made occasions of discourse; where nothing rellisheth, nothing delighteth without them: O, how Idleneſse hath erected a throne for her to sit in; and in majestie triumphes over the labours of poore men! O baine of youth, why darest thou usurp the

Agnosco (inquit) infelicitatem Carthaginis.

the authoritie of a ſoveraigne, that art at beſt, but a Vaſſall to the Divell; a deluder of Novices with ſmoake and vanity; a diſſolver of ſtates; a weakener of ſpirits; an enfeebler of ſtrength; an effeminator of youth; and a beſotter of Age? why ſhouldſt thou in thy ſelfe be ſo imperious, that art to all States ſo generally pernicious? Shall that iſſue which I have bred and brought up in more generous diſcipline, in more heroicke affaires: not in ſmoake, but in the conſideration of themſelves; not in the expence of idle houres, but in the contemplacion of that ſoveraigne end wherto they muſt of neceſſity come (or be miſerably excluded;) imploy their time (which time they borrow but of me) in vanity; leaving their beſt and ſoveraign'ſt delights, to follow their owne phantaſticke humours? have they no other meanes to beſtow that little remainder of time which is yet behind, but in thoſe vanities which abridge their time, contract their dayes, and make me miſerable in the eternall diſcomfort of my children? Remaines there nothing now for all my time of la-

bour in nurturing them, who have bin odious to that Power from whence I descended? Ungratefull to mee, by whom they were releeved? and worst to themselves, by whom they have perished? I say, remaines there nothing for my labour in nurturing them, but teares of continuate affliction? motives of perpetuate distraction (and remedilesse) being hopelesse of their conversion? I was to them a second Nature, by my nurture pamphering them with my delights; without occasion of surfet; cherishing them with my essentiall Cordials of comfort; and teaching them managements of Armes, all oppositions to discomfit; and yet how soone may valour be turn'd to effeminacy, resolution to cowardise, and discreet government (in a hopefull infancie) to a distemporate dyet, by giving the reines of liberty? But I see the cause! while they lived under Times tuition; and were observant of his worth; they answered Times hopes, making a vertuous age succeed a vertuous birth: Then were they rained and restrained; but now giving windes to their

their ſayles, they aſpire higher, and muſt taſte of an *herbe* that equals the aſpiring of their minds. O, let time move you to a better and maturer aſpiring! not a ſmoaky ſuffrage of popular praiſe; not the vaine Conſorts of houre-waſting Rake-hels: but to take hold of me, now while you may poſſeſſe me. I am wilfull, if you be neglectfull: I have no haire behind, as you ſee: take me then by the fore-locke, and make uſe of opportunity. Time is a precious jewell that muſt be ſought after, if obtained; ſeeke after me then, while I may be obtained. This Age (I know) hath many inducements to draw you from me, many allurements to ſeduce you: but ſhall your father, even the Diall of your youth, and the Haven of your Age, ſhall he (I ſay) looſe that excellence which was created, and at firſt ordained for him? Muſt your Winter (which ſeldome brings forth either flower or fruit) be reſerved for Time; when your Spring, Summer, and Autumne have bin conſumed in the loſſe of Time? When *Theſeus* came to the Temple of *Delphos*, he offered the

firſt fruits of his haire to *Apollo*; making the forepart of his head to be ſhaven, that he might take away all occaſion of diſcomfiture from the Enemie (as *Homer* writes of the *Abants.*) Offer then your firſt fruits, your firſt endevours, and firſt intentions, to the uſe and ſervice of time; that in the ſurveigh of your readineſſe, he may miniſter to you with all cheerfulneſſe. Beleeve times words! it is not the ſwarty-chopt Tobacco-drugge, that will yeeld you content in the expence of your time: You may ſmoake it long ere you better your owne diſcourſe, or make your Accounts even, which Time expects at your hands. A whole ounce of Tobacco will hardly purchaſe one dram of wit: Repentance is the beſt fruit you ſhall reape out of ſuch an unſavory herbe. Art thou yet reclaimed, or art thou hardned? If the one, Time ſhall entertaine thee with his bleſſing: if the other; Time will bid thee farewell, but farewell thou canſt not; being relinquiſhed, and utterly forſaken by Time. I am yet ſtaying heere in the ſtreet for thee: anſwer mee but

with hope, that thou wilt come, and thou wilt revive poore Time, that droopes with deſpaire of thy returne. Yet, *Spiſſum verbum eſt amanti, veniet:* I pray thee foreſlow not my hopes, fruſtrate not my expectance, but ſatisfie my love; Never did pleaſures with all their appearance, ſo much affect thee, nor any temporary delights ſo well deſerve thee: Come then quickly to him that doth both love thee, and hath well deſerved thee: *Odit, nec patitur moras amor:* That love which proceeds from the heart, hates delayes with her hart; but where love is diſſembling, there love without offence may be delaying. How long have I obſerved thee yonder ſmoaking, and was doubtfull whether thou wert (as thou ſeemedſt) a man, or that Beaſt, which the naturall Hiſtorian talkes off, that ſends out nought but fire? In, I durſt not come to thee; for I doubted, if I had remembred thee of my abuſe, I ſhould have beene ſpurn'd and ſpurted at for my labour; thou art too great to be put in mind of thy errours: but the time will come (*Et neſcio citius an facilius*)

when thou wilt wiſh with briny eyes, relenting heart, and all attendants of a paſſionate and diſtracted ſoule, thou hadſt received my inſtructions, attended to my advertiſements, and made Uſe of my Cautions. I will therefore, with this publicke and irrevocable Edict, ſummon three maine infringers of my Will, contemners of my ſelfe, and corrupters of the Age: my ſummons ſhall ſerve for my laſt warning; if they returne no more to thoſe Stygian-ſhops, thoſe Cymerian hovels of darkeneſſe, I will remit their former errours; if (in deſpite of my ſummons) they continue in the height of their Flaming vanities, their ſmoaky Impoſtures, Time ſhall whip thoſe three Stygmaticall Catolounes to death, cutting them downe like Mugweedes, with the Sythe of Fate: Thoſe three majeſticke Tobacco-noſers, Captaine WHIFFE, Captaine PIPE, and Captaine SNUFFE. And firſt for Captaine WHIFFE.

To Captaine WHIFFE.

YOu Captaine, that glory in your Art of vanity, making a high Road-

Road-way 'twixt your mouth and your guttes, (and with a cunning retrait) bringing it backe ſame way it came; you, that ſet up bils for your Novice to reade; as thus: "Whoſoe-"ver wil be Diſciplined, or Matricula "ted in the Art, Science or Myſtery of "*Tobacco-whiffing*, let him ſubſcribe "his name, the place of his being; and "Captaine *Whiffe* will be ready there "to attend his yong maſter-ſhips plea-"ſure, with the profoundſt of his skil. O my impudent Sharke, Art thou fled from thy Captaine, & dar'ſt thou now uſurpe the name of Valour? Thou, that durſt not ſmell Gunpowder art now turn'd Tobacco-whiffer? For thee, if there were no Time, yet there would remaine ſome few Minutes reſerved, to commend thee to a halter, for thy flight from thy Captaine. I my ſelfe will preſent thee for altogether; thou ſhalt not onely bee hanged (I would have thee marke me) before the eye of the world; but I will have thee begg'd for an Anatomie, that thy Entrals (like *Tamerlaines* blacke Bannaret) may hang for Tropheyes in honour of Captaine

Whiffe, and his thrice-puiſſant, and thrice-renowned Profeſſion. Having brought thee to be this Anatomy, I will leave thee.

To Captaine PIPE.

YOu Captaine *Pipe* (becauſe your name is good) and many Pipes we need in this our flouriſhing Troynovant, for conveyance of that pure Element water into our Citie. You I ſay, ſhall be imployed in conveying of water, (becauſe you have beene ever uſed by men which frequented thoſe Alleyes) to thoſe deſpicable and forlorne creatures, thoſe diſeaſed Gally-foiſts of *Turneball*, *Picke-hatch*, *Ram-Allie*, and other *Suburbane-traders*, that in contempt of Vertue, make a Contract with Hell. This (though it be no worke of Charity) yet it is as good a worke as is expected of thee Captaine: thou wert once the Gallants Pander, beare now the Whoores Tankard: Where I will leave thee.

To

To Captaine SNUFFE.

CAptaine *Snuffe*, it may bee you will take it in ſnuffe, if Time tell you wherein you erre: but beſt is, as I am indifferent for thy hate, I am ſecure for thy power: Renounce the Devill, (Captaine) be not fired before thy time: be reſpective (as thou art a Captaine) of thine honour; and take heed thou taſte not, for thy Tobacco, Brimſtone and Sulphur: I would not have thee ſnuffe at mine inſtructions; for I may, and with unamated front muſt tell thee, that I have conteſted with a man of as great worth, and of far more grace, it may be. The higher Cedar (if faultie) deſerves the rougher cenſure. Oppoſition to the malevolent diſpoſition, is my recreation. Now it may bee, that in ſome drunken paſſion thou wilt ſweare to ſtab me, what wilt thou gaine by it? where wilt thou bee, when Time has no being? Let not my precepts move thine indignation, but thy converſion: for thy threats, Time never feared them (though ſpoken by valour) much leſſe by

by an indiſcreet Aſſe, that is carried away with choler.

Now for my *Pipe-invective*; if it drive thee into a fume, from a fume to a flame, my heart is hoofed; may thy gall with fume bee ſeared, thy guts with the flame be ſcorched, my fire-worke will bee ſecured, though with paper-ſquibs onely ſconced.

If Time ſhould pray for thee, I thinke thou wouldſt not thanke mee; yet I will offer a few oriſons up for thee, for I doubt thou canſt offer none for thy ſelfe. Leave me that ſnuffing, and fall to ſighing; thou art neare thy grave, and then thou ſhalt bee ſmoakt for thy vaine time. Receive my teares, as teſtimonies of my love (for ill is that nature that ſends them forth in hate:) meane time, theſe ſuccinct Cautions I dedicate, as remembrances to all the world; that when Time ſhal ſurceaſe to bee, and ſhall leave them, Time-leſſe Eternitie may afterwards crowne them.

Thus ſtill (mee thinks) I heare poore *Time* complaine, And chide her Brats, for being ſo prophane.

TIMES

TIMES *remembrances to the world.*

LIve in the world, as if thou meantst to leave it, being indifferent of loving it, and resolved to despise it.

In *honour*, seeke it not; for seldome is honour sought by deserts: if shee may by direct courses bee purchased, & without appearance of thine owne seeking, receive her: Gold should bee taken, if offered. In *riches*, bee not so prodigall, as thine owne expence may breed want; or so miserable, as thou canst not use thine owne. In *life*, prepare for *death*: in time, for eternitie of time; that when thy being is expired here, thou mayest live ever elsewhere. In eminent places, let not the object of Earth darken thine eye for Heaven: for Time had rather bee a poore sojournour twixt Earth and Heaven, than by being great on Earth, lose my portion of greatnesse in Heaven.

In thy *rising*, looke to the staires of thine ascending: if the foundation be desert, thou mayest (perhaps) continue

tinue longer; but if deſertleſſe high, I feare *Phaetons* pride will bee thy cenſure. Set an houre-glaſſe ever beſide thee, and weepe at everie drop of ſand that fals; for everie drop of ſand abridges of the number of thy dayes: wiſh not thine houre-glaſſe ſoone ſpent, unleſſe thy fervencie in deſire of diſſolution, take thee from the thought of mortalitie, to the conſideration of glorie. Happily are thy deſires extended, if thus diſpoſed; and Time, which in thy happy expence of Time did love thee, ſhall in thy poſſeſſion of Eternitie, leave thee.

NEPENTHIACI Nænia: OR, MUSAEUS Elegie.

Iſta liqueſcens pluvia, lavet peccati diluvia.

DRench thy drie ſoule in rivolets of tears;
Embathe thy panting heart in flouds of (griefe;
Enbearſe thy (able ſoule in laſting feares;
Enroule thy ſelfe amongſt all mourners chiefe:
Water thy bed with penetentiall ſhowers,
And for wilde weeds bring forth delicious (flowers.
" *For never did the Sun yet ſhine upon*
" *That wretch, who ſinned more than thou haſt (done.*

FINIS.

In a little Tract, entitled Tobacco: *published by especiall direction of the Author upon his death-bed, dedicated to* Humphrey King, *one well experienced in the use, benefit, and practice of that herbe, and printed for* Will. Barlow *(with* Tobacco *Armes) then keeping shop in* Gracious street: *wee have collected these observations.*

TOBACCO.

The diversitie of names given to this Herbe.

THis Herbe with the French hath beene most known by the name of *Nicotiana*, from *Mounsieur Nicot* a Frenchman, Embassadour to the King of Portugall, who sent this herbe first into France.

Others have called it, *Queene mothers herbe*; for that when *Mounsieur Nicot*

Nicot had sent it, commended to her, she first planted it.

Others there want not, which call it *Petum Masculina*, though far different in qualitie and effect, from that the Portugals and Spanyards have called *Petum Feminine*.

* Tobacco first sent from Florida to Portugall, by the testimony of *Mounsieur Nicot*, a serious and exact searcher of ancient Records.

* The soveraigne qualitie of this herbe, may be gathered from the verie radicall derivative of it: drawne from the observance of a most judicious and accomplisht *Knight*, one, whose personall worth gives an eminent addition to his noble birth: For הרב in the Hebrew signifies *bonum*, and ἀλεξ in Greek, *Remedium*; implying, that it is a good remedie against any maladie.

The Authors which have most amply writ of it.

Charles Stephen, *Iohn Liebault*, } two French-men.
Ægidius Everartus, and *Monardes*, a Spanyard.

The effects or operations of it.

MOunsieur *Nicot* finding sundry soveraigne qualities in it, amongst other cures applide it to a *Noli me tangere*, and cur'd it. His Patient was Countesse of Ruffe, having her face perished with a wart.

The like experiments were done by *Iarnicke* Governour of Rochell; reporting at a solemne feast, how by distilling

ſtilling this Tobacco, mixt with the juyce of another little herbe, caſually found in the wood, he had cured one extremely pained with the Aſthma.

It hath healed theſe diſeaſes; the Wolfe, Canker, Kings Evill, all old ſores, wounds, Tetters, broad biles, pricking of the Fiſh called *Vives* (the nature of whoſe touch is to procure infinite bleeding, even to death:) the Gout being rubbed in the infected place with oyle-olive, and afterwards by applying warme leaves of Tobacco, hath beene much allayed.

It hath cleared the ſight, and cured one long languiſhing in a conſumption, which I could inſtance in a Lady of good account, at this day living.

Ægidius Euraeus, in his Diſcourſe *De herba Panacea*, writeth, how a certaine woman had given her Cat a verie ſtrong poyſon; when the poore Cat was in that taking, that ſhe could not ſtand with dizineſſe, and ſtrived to voyd forth the poyſon in vaine; the woman remembring her ſelfe, found meanes to open her jawes, and making a little ball of bruized Tobacco, mingled with butter, to make it goe downe the

the better, thruſt it into her mouth, and ſo ſwallowing it downe, within a ſhort time ſhee caſt up all the poyſon and ſo was ſaved.

It will cure all pimples, carbuncles, and other red excrements, called Ale-buttons.

The Spanyards report, that the Indians, after their labour and travell, drinke unmeaſurably Tobacco; which not onely refreſheth them, and takes away their wearineſſe, but makes them apt and prompt to buſineſſe.

The deſcription of it.

THis herbe in forme much reſembleth *Conſonde.* The figure or Proportion of it, you ſhall finde drawne in the ſame Tract.

The maine ſtalke of Tobacco groweth upright, and big in proportion, his leaves are velveted, and are in growth bigger and larger at the ſtalke than towards the end of the leafe; reſembling the plaine forme, figure, or feature of any other leafe not ragged nor indented, ſave that you ſhall have ſome leaves broader and larger than both your hands, and in length as much

much as three hands breadth.

The flower of the Tobacco is much like the flower of *Niel*; sometimes yellow, and sometimes of a Carnation colour, and sometimes in forme like a Bell.

And when it casteth the flower, it leaves the former proportion, & taketh the semblance of an Apple; in which you may find the seeds inclosed very small, appearing not much unlike to *Iusquiasme* seeds, which are yellowish: but when they grow toward their full ripenesse, then they appeare more near to a blacke.

The convenientst season for sowing it.

FOr the time of sowing it in *England*; I agree rather with *Monardes* than these two, who say it is best sowing it in the midst of *Aprill*; but I would rather hold it better to sow it in *March*, for the same occasion that *Monardes* writeth: howbeit, *Stephen* and *Liebaults* write, that the *Spaniards* and *Indians* sow it after harvest.

The convenientst season for gathring it.

Ep. Suavius wils that we should

gather the leaves in the moneth of *July*; and then bruiſe and diſtill them in a double Limbecke, with two Emiſſories or Spouts of glaſſe, and keepe this a yeere: for (ſaith he) this received to the quantity of an Ounce, for the increaſing of health in a ſicke or wateriſh ſtomacke, is moſt effectuall.

The conveniencſt Soyle for increaſe of it.

THe beſt place wherein it will moſt proſper, and be naturally planted in our countries, is, where the Sunne ſhineth moſt; and if it be poſſible, againſt ſome wall, which may defend it from the North-wind, which is an infinite enemy to this herbe; being ſo tender in ſtalke, nature and quality, as it may endure no diſtemper, nor extremity.

It is hot and dry in the ſecond degree; and conſequently of a purging quality; but fit for perſons of all degrees, upon neceſſity.

FINIS.

Thus have I prov'd *TOBACCO* good or ill; Good, if rare taken; Bad, if taken ſtill.

TIMES Sonnet.

SWeet *Youth*, Smoake not thy time,
Too precious to abuse;
Th'ast fitter fears to choose:
What may redeeme that prime,
Thy SMOAKING AGE doth loose?

Good *Oldman*, eye thy Glasse,
See, how those Sands doe fall!
None can agraine recall:
Old houres doe quickly passe,
Shall SMOAKE consume them all?

Loves *Lady*, whom Sunne, Weather,
Yea, the least airy touch,
(*Complexion* it is such)
May taint; cinge not your feather,
TOBACCO may doe much.

Shunne SMOAKE, East, West, North, South,
LOVES LADY, OLDMAN, YOUTH.

CHAVCERS incenſed Ghoſt.

FRom the frequented Path where Mortals tread,
Old-aged *CHAVCER* having long retir'd,
Now to reviſit Earth at laſt deſir'd,
Hath from the dead rais'd his impalled head,
Of purpoſe to converſe with humane ſeed,
And taxe them too, for bringing him o'th Stage
In writing that He knew not in his age.

Las; is it fit the ſtories of that Book,
Couch'd and compil'd in ſuch a various forme;
Which Art and Nature joyntly did adorne,
On whoſe quaint Tales ſucceeding ages look,
Should now lie ſtifled in the ſteems of Smoak,
As if no Poets Genius could be ripe
Without the influence of Pot and Pipe?

No, no, yee *Engliſh Moors*, my Muſe was fed
With purer ſubſtance than your *Indian* weede;
My breathing Noſethrils were from Vapors freede,
With *Nectar* and *Ambroſia* nouriſhed,
While Hoſpitality ſo flouriſhed
In Great mens Kitchins: where I now ſuppoſe,
Leſſe Smoake comes from their Chimneyes than their noſe.

But I heare ſome prepar'd to queſtion mee,
The reaſon why I am ſo freely bent
In ſuch ſad ſtraines to publiſh my complaint;
Or what ſtrict *Mamothrept* that man ſhould bee,
Who h'as done *Chaucer* ſuch an injurie;
Whoſe tongue, though weake, yet is his heart as ſtrong,
To call them to account that did him wrong.

I'le

I'le tell it yee, and muſt expect redreſſe;
Would any of you hold it not a blot
To father ſuch a Brat hee never got?
Or would he not ingenuouſly confeſſe,
Hee'd rather wiſh himſelfe quite iſſueleſſe?
Conceive this well; for if it be a crime,
As ſure it is, ſuch is the caſe of mine.

Downe by a ſecret Vault as I deſcended,
Pent in with darkneſſe ſave ſome little ray,
Which by a private cranie made his way,
By helpe whereof I ſaw what me offended,
Yet found no meanes to have the fault amended.
Fixt to a Poſt, (ſuch was poore *Chaucers* lot)
I found my name to that I never wrot.

And what might be the Subject? no relation
Sad, ſolid, ſerious, morall, or divine,
Which ſorted with the humours of my time,
But a late Negro's introduced faſhion,
Who brought his Drugs here to corrupt our Nation.
'Gainſt which, becauſe it's uſed in exceſſe,
My Muſe muſt mount, that ſhe may it ſuppreſſe.

Now ſome may well object, as many will,
This Taske addes rather glory to my name,
Than any way ſeemes to impaire the ſame;
But I ſay no; *Chaucer* would thinke it ill
To plant *Tobacco* on *Parnaſſus* hill;
Sacred the Synod of the Muſes bee,
Nor can ſuch *Weeds* ſpring from *Apollo's* tree.

Beſides, what danger might *Preſcription* bring!
For had the uſe of it been knowne to me,
It might have pleaded well antiquitie;
But th' Poets of my time knew no ſuch thing,
How could they then of ſuch a ſubject ſing?
No; th' age we liv'd was form'd of milder ſtuffe,
Then to take ought, like Malecontents, in ſnuffe.

Pure are the Cryſtall ſtreames of *Hippocrene*;
Choice the dimenſions which her *Bards* expreſſe;
Cleare is their heart as th'*Art* which they profeſſe;
How ſhould they reliſh then ought that's uncleane,
Or waſte their oyle about a Smoaky dreame?
Farre bee't *Minerva* ſhould conſume her Taper
In giving life or luſtre to a Vapor.

The *TALES I told, if morally applide, } *Whoſe pleaſing Com-
How light ſoe're, or wanton to the ſhow, } ments are ſhortly to bee
Yet they in very deed were nothing ſo; } publiſhed.
For were the marke they aym'd at but deſcride,
Even in theſe dayes they would be verifide;
And like *Sybillas* Oracles eſteem'd,
Worth worlds of wealth, how light ſoe're they ſeem'd.

Witneſſe my *Miller*, and my *Carpenter*,
The amorous ſtories of my *wife* of *Bath*,
Which ſuch variety of humours hath;
My *Priour*, *Manciple*, and *Almoner*,
My ſubtile *Sumner*, and the *Meſſenger*;
All which, though moulded in another age,
Have rais'd new Subjects both for *Preſſe* and *Stage*.

Yet note theſe times diſreliſhing my tongue,
Whoſe *Idioms*-diſtaſte by nicer men
Hath made me mince it like a Citizen!
Which *Chaucer* holds a manifeſt wrong,
To force him leave what he had us'd ſo long:
Yea, he diſlikes this poliſhing of Art,
Which may refine the *Core*, but ſpoiles the *heart*.

But yet in ſerious ſadneſſe I impute
This to no fate or deſtiny of mine,
But to the barraine Brain-wormes of this time;
Whoſe Muſe leſſe pregnant, preſent or acute,
Affording nought that with the age may ſute,
Like to the truant Bee, or Lazie Drone,
Robbe other Bee-hives of their hony-combe.

And which is worſe; this *Worke* they make their owne,
Which they have pruned, purged and refin'd,
And aptly form'd it to the Authors mind;
When I'm aſſured, if the truth were knowne,
They reape the Crop which was by others ſowne.
Yea, theſe uſurpers to that paſſe are brought,
They'l foyſt in that wee neither ſaid nor thought.

This, This it was *incens'd* old *Chaucers Ghoſt*,
And caus'd him vent his paſſion in this ſort,
And for a while to leave th' *Elyſian* Court,
Where honeſt Authors are eſteemed moſt;
But ſuch as on the Deadmans Labours boaſt
Excluded are, enjoyn'd by Fate to won
Vpon the ſcorching Banks of *Phlegeton*.

Yee then, whoſe meaſures merit well the Name
And Title yee retaine, *Poets*, I meane,
Bedew'd with influence from *Hippocrene*,
As yee Profeſſants ſeeme, ſo be the ſame,
And with your owne Pennes eternize your fame;
Shun theſe *Pipe-Pageants*; for there ſeldome come
Tobacco-Factors to *Elyſium*.

FINIS.